

THE CONTROL  
AND MANAGEMENT  
OF HOSTILITY IN  
A NONVIOLENT-NONRESISTANT  
COMMUNITY

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David Wilbur Augsburg

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David Wilbur Augsburg

*under the direction of his Faculty Committee,  
and approved by its members, has been presented  
to and accepted by the Faculty of the School of  
Theology at Claremont in partial fulfillment of the  
requirements for the degree of*

**DOCTOR OF PHILOSOPHY**

*Faculty Committee*

Allen J. Moore  
Chairman  
Howard Chubbell  
John B. Cobb Jr.  
Frank H. Kumpier

Date April 24, 1974

Joseph C. Haugh, Jr.

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## PREFACE

Do nonviolent values tend to encourage the overcontrol of negative emotions?

Does a nonresistant-nonviolent theology which tends to deprecate negative emotions, prohibit aggression and inhibit the free expression of anger and hostility create a climate which fosters personalities which overcontrol hostility? If so, what forms do the negative emotions take in the interpersonal behavior of those living in community with like-valued persons?

The Anabaptist-Mennonite community provides an appropriate setting for this research. For over four hundred years the Mennonite churches have held nonresistant values and demonstrated them through nonparticipation in the military, rejection of coercive litigation, refusal of labor unions utilizing violence or coercion, and in the teaching and practice of "nonresistance" in interpersonal conflict behavior.

The problem of this dissertation is first, to measure the presence or absence of overcontrolled hostility in persons holding nonviolent-nonresistant values within the Mennonite tradition, as contrasted with those whose values accept military participation and involvement in organizations using coercive methodologies in conflict situations.

## CHAPTER I

## THE STUDY OF HOSTILITY

Introduction

Research into the nature of aggression has emerged from two contrasting perspectives--those seeing aggression as an inborn instinctive drive which, like the sexual instinct, seeks spontaneous expression, and those observing aggression as a response to noxious stimuli or frustration.

From Freud's early (1905) formulations of aggression as the element of desire to subjugate in sexuality<sup>1</sup> to his final formulation of self-destructive thanatos projected outward in aggression,<sup>2</sup> the psychoanalytic perspective has viewed aggression as instinctual, innate, a part of nature which is compounded by the nurture of a hostile environment.<sup>3</sup>

Adler's progressive modification of "a primary aggressive instinct" to the "will to power"<sup>4</sup> which was superseded by "a striving

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<sup>1</sup>Sigmund Freud, Three Essays on the Theory of Sexuality (London: Hogarth Press, 1950), pp. 276-77.

<sup>2</sup>Sigmund Freud, New Introductory Lectures on Psycho-Analysis (London: Hogarth Press, 1937), p. 139.

<sup>3</sup>Anthony Storr, Human Aggression (Baltimore: Penguin Books, 1968), pp. 27-37.

<sup>4</sup>Ernest Jones, Sigmund Freud (London: Hogarth Press, 1955), II, p. 151.

for superiority" and finally a "striving for perfection"<sup>5</sup> pointed aggression theory toward the "elan vital" concept of an assertive life force. Destructive death-wish or creative thrust of life? Both polarities are present in the psychoanalytic instinctual aggression theories.

The second major body of theoretical literature originates with the frustration-aggression theory, first advanced almost thirty years ago by a group of Yale behaviorists. It concerned itself with four basic aspects of the appearance and disappearance of aggression as a consequence of frustration.<sup>6</sup>

First, were the factors determining the strength of instigation to aggression; second, the factors determining whether the instigation to aggression would be inhibited or not; third, the factors determining the object of aggression; and fourth, the cathartic effect of aggressive behavior.<sup>7</sup>

Thus, in relation to inhibition of aggression, the influential factors include the expectation of punishment for aggression, this in turn depending on the permissiveness of the situation, the status of the frustrating agent, and whether or not the frustrated individual was a member of a group.<sup>8</sup>

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<sup>5</sup>Alfred Adler, Superiority and Social Interest (London: Routledge and Kegan Paul, 1965), p. 40.

<sup>6</sup>John Dollard, et al. Frustration and Aggression (New Haven: Yale University Press, 1939), pp. 1-26.

<sup>7</sup>Ibid., p. 27. <sup>8</sup>Ibid., pp. 37-38.

A great deal of stress was laid on the generalization and displacement of aggression, and this emphasis in turn led to studies on the relationship of fantasy and overt aggression.<sup>9</sup> More recent studies have turned to the correlation of personality factors with the styles of expressing or inhibiting aggression.<sup>10</sup>

### Definitions

Emerging from this body of behavioral, experimental and phenomenological research, are the following working definitions.

Aggression. Aggression is an act whose goal-response is injury to an organism (or an organism surrogate).<sup>11</sup>

Aggression may be further defined as an instrumental response that administers punishment, pain, or coercive force from one organism to another, as (1) the delivery of noxious stimuli; (2) in an interpersonal context. In brief, a response that delivers noxious stimuli to another organism.<sup>12</sup>

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<sup>9</sup>Aubrey J. Yates, Frustration and Conflict (Princeton: Van Nostrand, 1965), p. 1.

<sup>10</sup>Edwin Megargee, "Undercontrolled and Overcontrolled Personality Types in Extreme Antisocial Aggression." Psychological Monographs LXXX (1966).

<sup>11</sup>John Dollard et al., p. 11.

<sup>12</sup>Arnold Buss, The Psychology of Aggression (New York: Wiley, 1961), p. 3.

Aggression may be typed as (1) instrumental aggressive responses--reinforced by the rewards of satisfactions--food, water, sex, money; or securities--approval, dominance vs submission,<sup>13</sup> or escape from adverse stimuli whether internal or external.<sup>14</sup>

(2) Angry aggression, which is reinforced by the observation of the victim's pain.<sup>15</sup>

Aggressive responses may be differentiated by (1) the bio-physical system used--physical aggression or verbal aggression or (2) the interpersonal behavior employed--active vs. passive aggression, direct vs. indirect aggression.<sup>16</sup>

Anger. Anger is an emotional response with autonomic and facial components of diffuseness--autonomic anger activation produces widespread changes in blood pressure, pulse, respiration and blood sugar; it may produce postural, facial and gestural responses.<sup>17</sup>

Anger as an emotional response has drive properties as an energizing state. It intensifies aggressive acts, or disorganizes

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<sup>13</sup>Harry Stack Sullivan, Conceptions of Modern Psychiatry (New York: Norton, 1940), pp. 240-41.

<sup>14</sup>Buss, p. 4.

<sup>15</sup>Ibid., p. 8.

<sup>16</sup>Jerome L. Singer, The Control of Aggression and Violence (New York: Academic Press, 1971)

<sup>17</sup>Harry Kaufman, Aggression and Altruism (New York: Holt, Rinehart and Winston, 1970), p. 12.

non-aggressive responses. (Concentration ability drops, attention and control skills diffuse.)<sup>18</sup>

Anger as an autonomic-arousal response is a tension state which, at a low level may act as a reinforcer, but tends at high levels to be aversive and a drop in tension acts as a reinforcer.<sup>19</sup>

Hostility. Hostility is an enduring attitudinal response. An implicit verbal response involving negative feelings (ill will), an explicit response of negative evaluations of persons and events. Hostility is the interpretation and evaluation of stimuli. It tends to emerge in aggressive behavior, but the two are distinct.<sup>20</sup>

Hostility may be inferred when the attack is reinforced more by the injury and pain of the victim than by attaining an extrinsic reinforcer. It is typically implicit, measurable in intensity when verbalized, or from behavior when acted out.

Hostility can be viewed as a conditioned anger response but without the autonomic or postural aspects of anger. It is an observing-labeling response consisting of awareness followed by negative perceiving, categorizing and evaluating of the stimuli.<sup>21</sup>

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<sup>18</sup>Buss, p. 10.

<sup>19</sup>Ibid., p. 11.

<sup>20</sup>Kaufmann, p. 11.

<sup>21</sup>Buss, p. 12.

### Phenomenological Research

Although behavioral research into aggression is voluminous, the phenomenological studies are limited. The construction of self-report inventories, primarily from the MMPI has produced a stream of such instruments, of varying value.

"The Iowa Hostility Inventory," of 50 items was developed and tested in 1953 and 1954.<sup>22</sup> This was followed by the "Cook-Medley Inventory," a 50 item self-report test of similar construction.<sup>23</sup>

"The Manifest Hostility Test," constructed and tested by Saul Siegal in 1956 was used in conjunction with Adorno's f scale and positively correlated the relationship of hostility to authoritarianism.<sup>24</sup>

Thibaut and Coules, 1952, Edwards, 1954, Shultz, 1954, Fisher, 1956, Buss, 1956, Buss and Durkee, 1957, Berkowitz, 1958, Zaks and Walters, 1959, Rosenbaum and Stanners, 1961, all worked with further refinements of these basic inventories from the MMPI, applying them to various populations and attempting cross validation with differing

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<sup>22</sup>Moldawsky, Dinwiddie and Charen, "Iowa Hostility Inventory," Journal of Consulting Psychology, XIX (1955), p. 290.

<sup>23</sup>W. W. Cook and D. M. Medley, "Proposed Hostility and Pharasaic Value Scales for the MMPI," Journal of Applied Psychology, XXXVIII (1954), pp. 414-18.

<sup>24</sup>Saul M. Siegal, "The Relationship of Hostility to Authoritarianism," Journal of Abnormal and Social Psychology, LII (1956), pp. 368-72.

projective tests.<sup>25</sup>

The Buss-Durkee Hostility Inventory is the one self-report inventory which differentiates hostility, and the various ways of manifesting it in direct/indirect, passive/active behavior. It offers further promise for research.<sup>26</sup>

In 1967, Megargee, Cook and Mendelsohn tested the 12 MMPI scales designed to measure hostility or impulse control in application to extreme and mild assaultives in prison. This led to the development of the (OH) overcontrolled hostility scale.<sup>27</sup>

In 1969, Megargee tested conscientious objectors in prison, and found that the ten subjects had higher OH scores than any previously recorded.<sup>28</sup>

The OH scale has since been correlated with the 16 Personality factor test, and demonstrated that high OH's when compared to lows, were higher on ego strength, superego strength, self-control,

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<sup>25</sup>Buss, p. 145-154.

<sup>26</sup>Arnold H. Buss and Ann Durkee, "An Inventory for Assessing Different Kinds of Hostility," Journal of Consulting Psychology, XXI (1957), pp. 343-49.

<sup>27</sup>Edwin I. Megargee, P. E. Cook, and Gerald Mendelsohn, "Development and Validation of an MMPI Scale of Assaultiveness in Overcontrolled Individuals," Journal of Abnormal Psychology, LXXII (1967), pp. 519-28.

<sup>28</sup>Edwin I. Megargee, "Conscientious Objectors' Scores on the MMPI OH Scale," Proceedings, 77th Annual Convention APA, (1969), 507-508.



sociability and emotional spontaneity. They were lower on dominance, paranoid tendencies, eccentricity-unconventionality, sophistication-worldliness and general ability.<sup>29</sup>

Except for Megargee's application of self-report hostility measures to the small group of incarcerated conscientious objectors, no research is available on the level of hostility among nonviolent-nonresistant valuing communities.

In spite of the limitations of self-report measures, a reading of significant validity may be obtained to indicate the levels of controlled hostility and the types of expression of that hostility with a good degree of validity.

#### RESEARCH DESIGN

The design of research for the testing of the hypotheses put forward utilizes phenomenological self-report testing of randomly sampled groupings of selected Mennonite communities to (1) indicate the levels of overcontrolled hostility in these communities, (2) to determine the correlation--positive or negative--with the degree of attitudinal and behavioral commitment to nonresistant values and (3) to discover any correlated tendencies toward the expression of

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<sup>29</sup>W. C. White, W. G. McAdee, and Edwin I. Megargee, "Personality Factors Associated with Over and Undercontrolled Offenders," FCI Research Reports, III (1971).

aggression in passive vs. active, or direct vs. indirect behavior.

### Hypotheses

1. That persons with nonresistant-nonviolent values and behavior patterns in the Mennonite community tend to overcontrol their hostilities (The hostility measured by the OH scale); that there is a positive correlation between commitment to nonresistant values and behavior, and the incidence of overcontrolled hostility (OH).

2. That persons within the Anabaptist-Mennonite tradition affirming openness to the use of violence in "justifiable circumstances" will show lower overcontrolled hostility than those affirming nonresistant values and behavior.

3. Manifest aggressive behavior in the total sample will show a higher incidence of passive vs. a lower incidence of active aggression; a higher incidence of indirect vs. a lower incidence of direct aggression.

4. There will be a positive correlation in the cross indices between the individual's self-report and the observations of hostile attitudes and behavior by the marital partners.

### Limitations

Geographically: The research will be limited to communities in the state of Ohio. This area is selected because (1) it provides

Mennonite Church and General Conference Mennonite Church congregations living in close proximity in two major communities, (2) the backgrounds of these groups are similar, both being South German-Swiss immigrations of Anabaptist-Mennonite communities. (3) The median position of the state of Ohio in other research projects indicates this area is appropriate. The Fels Research Institute conducted a classic longitudinal study of child development in the Yellow Springs, Ohio, community of the thirty year period, 1929-1959.<sup>30</sup> This major research project was based on indications of Ohio's median social-economic-educational-cultural position in the larger United States population.<sup>31</sup>

Sample Selection: The samples will be drawn from selected paired congregations. To balance Mennonite congregations (with a high percentage of persons with nonresistant values) to General Conference Mennonite congregations (with a lower percentage of persons with non-resistant values) a pairing process will be employed.

The two Ohio communities in which both Mennonite and General Conference Mennonite congregations live in close proximity are Elida-Bluffton, Ohio; and Wadsworth-Kidron, Ohio. The two Bluffton

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<sup>30</sup>J. Kagen and H. A. Moss, Birth to Maturity, A Study in Psychological Development (New York: Wiley, 1962).

<sup>31</sup>L. W. Sontag, C. T. Baker, V. L. Nelson, "Mental Growth and Personality Development: A longitudinal Study," Monographs of Social Research in Child Development, XXIII (1958).

congregations, G. C., are paired with the three Mennonite congregations of Elida, in Wadsworth and Kidron, the two adjacent congregations in both Wadsworth and Sonnenberg (a community near Kidron) will be tested. The third GC-MC community in this area of Ohio is a combined congregation which merged two congregations to form the Oak Grove Mennonite Church, Smithville, Ohio.

### Population

From the ten MC-GC congregations, a total sample of 250 couples will be selected by a random table of numbers from the membership lists of the larger congregations, and by testing the entire population of couples in the smaller congregations. The data from the testing of this sample will provide a base for the formulation of descriptive statistics of the sample itself, and for inferential statistics for the total population of married adults in the given congregations.

The adult sample is selected to limit the research to persons beyond the identity and intimacy crises who have defined their values and behavioral options more concretely and moved into a testable relationship of intimacy (marriage) which may offer a concrete base for cross validation of aggressive behavioral styles.

### Measurement

For the measurement of hostility and the expression of hostile behavior, the following instruments have been selected:

From over twelve scales constructed from the MMPI (with varying degrees of validity in the correlation with clinical and projective measures)<sup>32</sup> the scale offering most indications of reliability and precision is the Overcontrolled Hostility (OH) scale. The OH scale, developed by Megargee in 1967 appears to assess two conflicting traits, inhibition of aggression and hostility. In research to date, midrange OH scores from approximately 45 to 65 have been shown to reflect differences in control over aggressive impulses among college student samples (higher scores indicating greater control). In comparison, extreme assaultive prison inmates show T scores of over 70. Imprisoned conscientious objectors show a T score of 71, indicating extreme overcontrol of hostility.<sup>33</sup>

The Buss-Durkee Hostility Inventory is the one instrument which attempts to provide more than a global estimate of hostility. From a basis of clinical observation, seven varieties of hostility were defined: Assault, indirect hostility, irritability, negativism, resentment, suspicion, verbal hostility and contrasted with guilt. The collected norms since its original validation (1956), provide general population indices for comparison, although correlations in this study will be between the scores of the OH scale and both the

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<sup>32</sup>Edwin I. Megargee, "A Cross Validation of Twelve MMPI Indices of Hostility and Control," Journal of Abnormal and Social Psychology, LXV (1962), 431-38.

<sup>33</sup>Megargee, Cook, Mendelsohn, pp. 519-28.

total and the internal scores of the Buss-Durkee scale.<sup>34</sup>

To provide a measure of correlation between self-reports on behavior, and the observational reports of marital partners, Leary's "Interpersonal Behavior Checklist" will be utilized to test both self-reports of interpersonal behavior profiles and the mates' reports on the others' behavior. The interrelationships of the self-reports and the mates' perceptions of aggressive-affiliative and dominant-submissive behaviors will provide an external as well as an internal phenomenological measure of the persons' behavioral styles.<sup>35</sup>

#### Statistical Analysis

Descriptive statistics on the sample will be gathered by a covering inventory of items selected from the research instrument employed in the Mennonite Church Profile (1972) to allow comparison of the sample with the nationwide study of the two groups of Mennonite Churches.

A cognitive value scale expressing nonviolent-nonresistant values on a five-point Likert scale will be constructed and critiqued

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<sup>34</sup>Arnold H. Buss and Ann Durkee, "An Inventory for Assessing Different Kinds of Hostility," Journal of Consulting Psychology, XXI (1957), 343-49.

<sup>35</sup>Timothy Leary, Interpersonal Diagnosis of Personality (New York: Ronald Press, 1957), pp. 207-38.

by research consultants for its predictive accuracy.<sup>36</sup> These non-resistant values scores, and the behavioral history of military or conscientious objector registration will be correlated with the OH scores, with the Buss-Durkee scores, and with the Leary interpersonal behavior profiles by analysis of variants.

The self-reports will be correlated with mate reports by use of the Pearson correlation coefficient. Comparisons of the various statistics will be made by whatever measures have greatest predictive power.

The inner correlations of men's scores and women's scores on the various kinds of aggressive behavior indicated by the Buss-Durkee Inventory will also be analyzed by use of ANOVA measures. Emerging correlations which indicate significant data will then be pursued by the appropriate statistical applications.

Statistical controls will be maintained to define conservative estimates of probability throughout the study. Although the sampling procedure allows for predictive accuracy for movement from the means of the samples to the means of the congregations sampled, the research will provide a base for only a cautious inference to the grand means of the denomination through comparison with the national 1972 profiles.

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<sup>36</sup>Larry L. Barker, Robert J. Kibler, Speech Communication Behavior (Englewood Cliffs: Prentice-Hall, 1971), p. 368.

## VALUE OF THE STUDY

Within the Mennonite community there is a deeply-held commitment, both historic and continuing, to nonviolent-nonresistant values. This commitment shapes behavior in conflicts whether interpersonal, familial, congregational, or communal. It influences labor relations, social action, and requires non-participation with the military. It speaks to international economic-social-racial-political involvement and negotiation.

A primary means of education for such nonviolent commitment appears to have focused effort toward increasing restraints against violent or coercive behavior without a parallel concern for reducing the driving forces.

This increase in restraining forces, without a parallel decrease in driving forces may, as Lewin theorizes, succeed in reducing the activity level, but at the same time produce a "boomerang effect" of increasing overcontrolled hostility or the exercise of passive and indirect aggression.

If the hypotheses of this study are substantiated, and a higher incidence of overcontrolled hostility is indicated among those holding nonviolent-nonresistant values and behavior patterns, and such overcontrolled hostility is positively correlated with an increase in indirect and/or passive aggression, this would indicate the need for consideration of change in (1) educational curriculum, philosophy, and methodology to facilitate simultaneous decrease of driving forces with



the increase of restraints; and (2) the development and implementation of preventative counseling, mental health, and growth-oriented experiential/conceptual programs for creative management and release of hostile and aggressive responses in human relationships.

This study will be available to members of Mennonite Mental Health Services, as a part of the ongoing research in the mental health of the Mennonite community. It will also become a part of the ongoing research in nonviolence of the peace section of the Mennonite Central Committee. Thus application of the findings of this research will result whether the hypotheses generate positive or negative results.

In this study we will explore the relationship between values and the behavioral responses they elicit. As such, we will be examining a community of faith empirically to determine the effects theology has upon the means of handling stress and frustration in the interpersonal contexts of a nonresistant community.

## CHAPTER II

## THE THEOLOGIES OF HOSTILITY

## SWISS ORIGINS

Anabaptism emerged from the Swiss Reformation of the sixteenth century, in Zurich, Switzerland.<sup>1</sup>

The radical break from both the Reformed and the Catholic traditions came as the group of dissidents gathered in defiance of the town council's prohibition on assembling, and observed adult believers' baptism in an act they viewed as the restitution of the practice of primitive Christianity through literal application of the New Testament.<sup>2</sup>

The five-year period from Huldreich Zwingli's public rejection of Catholic doctrine in 1520 to the Anabaptist inception in 1525 was marked with aggressive controversy. The radical leaders demanded of Zwingli and the town council the freedom of the church from state controls, the return to literal scriptural interpretation and the implementation of a personal discipleship in public religious ritual and individual practice.<sup>3</sup>

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<sup>1</sup>Fritz Blanke, Brothers in Christ (Scottdale: Herald Press, 1961), p. 7ff.

<sup>2</sup>George Huntston Williams, Spiritual and Anabaptist Writers (Philadelphia: Westminster Press, 1957), p. 44.

<sup>3</sup>Claus-Peter Clasen, Anabaptism (Ithaca: Cornell University Press, 1972), pp. 1-14.

After the first adult baptism at Zurich, the new doctrines spread rapidly throughout German-speaking sections of Switzerland in 1525, into South Germany in 1526, and following the Schleithem Martyrs Conference in 1527, the movement fanned across Germany, Austria, Moravia, into France and northward among the Dutch.<sup>4</sup>

Intense persecution, loss of property, banishment and capital sentences were meted out to Anabaptists by authorities in almost all communities.<sup>5</sup>

Government persecution and the limited appeal of the rigorous religious and moral demands may account for the peaking of growth by 1530 and the gradual disappearance of Anabaptism in most communities.<sup>6</sup>

Widespread as the movement was, it did not become numerically strong, amounting to less than one percent of the population in all communities, except for the large congregation in Augsburg.<sup>7</sup>

The "left wing of the Reformation,"<sup>8</sup> contained a complete spectrum of radicals, from the evangelical-nonviolent Anabaptists of Switzerland, South Germany and the Netherlands, to the violent revolutionary movements of the peasant rebellion in the Lutheran areas of Germany, and the shortlived revolutionary kingdom of Munster.<sup>9</sup>

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<sup>4</sup>Ibid., p. 15-16.   <sup>5</sup>Ibid., p. 358ff.   <sup>6</sup>Ibid., p. 28.

<sup>7</sup>Ibid. p. 26-27.

<sup>8</sup>Roland H. Bainton, The Reformation of the Sixteenth Century (Boston: Beacon Press, 1952), p. 95.

<sup>9</sup>Williams, p. 19-35.

The writings of the nonresistant stream of Anabaptists express intense rejection of those choosing violent means of change. In opposition, they affirmed and followed the ethical commands of the New Testament in a literal Biblicism. "The kernel of Anabaptism was an ethical urge . . . The Anabaptists called for a strict morality, and there can be no question that they achieved it."<sup>10</sup>

In this chapter we will trace the theological thinking in the documents of the Anabaptist-Mennonite tradition dealing with nonresistance and the handling of hostilities, aggression and anger.

#### Conrad Grebel

The earliest document from the Anabaptist movement is the letter of Conrad Grebel to the South German left wing reformer, Thomas Muntzer. Here Grebel defines the nonresistant values of the emerging movement.

One should also not protect the gospel and its adherents with the sword, nor themselves. . . True believing Christians are sheep among wolves, sheep for the slaughter. They must be baptized in anxiety, distress, affliction, persecution, suffering, and death. They must pass through the probation of fire, and reach the fatherland of eternal rest, not by slaying their bodily (enemies) but by mortifying their spiritual enemies. They employ neither worldly sword nor war, since with them killing is absolutely renounced. Indeed they do not defend themselves after the manner of the old law. . .<sup>11</sup>

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<sup>10</sup>Bainton, pp. 96-97.

<sup>11</sup>Conrad Grebel, Programmatic Letters of 1524 (Scottsdale: Herald Press, 1970), p. 29.

The "mortifying" of those spiritual impulses which would counter the nonresistant commitment to absolutely renounce killing, the use of violence, or self defense is a mark of true discipleship.

Grebel's own practice of these values was anything but passive. An aggressive personality, Grebel had attended the universities of Basel, Vienna and Paris, and participated in student rioting and violence in Paris which resulted in death for two frenchmen.<sup>12</sup>

Following Grebel's return to Zurich and his involvement with Zwingli in the negotiations with the town council for reforming the religious life of the city, Grebel's aggressive nature emerged on various occasions. In 1522, after Grebel and his fellow radicals had attempted to rouse the population against the Catholic monasteries, they were summoned before the town council and enjoined to cease agitating. Grebel asserted that the devil himself must be sitting on the town council, since one of the councilors had ridiculed the preaching of the gospel, they would all be destroyed. He left, loudly slamming the door of the council chamber.<sup>13</sup>

Following his conversion to the cause of New Testament primitivism, there is a marked cessation of reported aggressive behavior, but a redoubling of assertive leadership in radical reform. In the year and one-half of his teaching-evangelizing ministry until his

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<sup>12</sup>Harold S. Bender, Conrad Grebel (Goshen: Mennonite Historical Society, 1950), pp. 36-37.

<sup>13</sup>Clasen, p. 1.

death of the plague in the summer of 1526, Grebel's ministry continued, in spite of at least one six-month imprisonment, trial, life sentence and escape.<sup>14</sup>

### Felix Manz

In his final words, Manz, the second outstanding leader, affirms man's freedom to choose repentant lifestyles, nonresistant values and the denial of hostilities.

The Lord Christ compels no one to come to his glory; only those that are willing and prepared attain unto it by true faith and baptism. Wherever a person brings forth genuine fruits of repentance, the heaven of eternal joys is, through grace, purchased and obtained for him by Christ, . . . and whoever receives and uses it grows and is made perfect in God. . . . It is love alone that is pleasing to God: he that cannot show love shall not stand in the sight of God. The true love of Christ shall not destroy the enemy; he that would be an heir with Christ is taught that he must be merciful, as the Father in heaven is merciful . . . Christ also never hated anyone; neither did His true servants, but they continued to follow Christ in the true way, as He went before them. This Light of life they have before them, and are glad to walk in it; but those who are hateful and envious, and do thus wickedly betray, accuse, smite and quarrel, cannot be Christians.<sup>15</sup>

### Michael Sattler

Michael Sattler, perhaps the ablest theologian of the first

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<sup>14</sup>Bender, pp. 151-55.

<sup>15</sup>Thielman J. van Braght, The Bloody Theater or Martyrs Mirror (Scottsdale: Mennonite Publishing House, 1951), p. 415.

two years of the Anabaptist movement,<sup>16</sup> expressed the nonresistant values of the Schleithem Conference (February 24, 1527) in refusing all use of weapons or legal compulsion in the seven articles confirmed by the Swiss brethren leaders gathered at Schleithem on the border.

Therefore there will also unquestionably fall from us the unchristian, devilish weapons of force--such as sword, armor and the like, and all their use (either) for friends or against one's enemies--by virtue of the word of Christ, Resist not (him that is) evil.<sup>17</sup>

This assertion climaxes the fourth article of the Schleithem Confession, the article defining the Christian's separation from all evil and wickedness. The separation is predicated on the basis of a sharp dualism.

For truly all creatures are in but two classes, good and bad, believing and unbelieving, darkness and light, the world and those who have come out of the world, God's temple and idols, Christ and Belial, and none can have part with the other.<sup>18</sup>

The sixth article deals further with the sword, extending the sharp dualism to deal with the appropriate use of the sword by worldly

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<sup>16</sup>Sattler joined the movement in the fall of 1525, leaving the position of prior in the Benedictine Monastery of St. Peter in Freiburg. He presided over the Schleithem Conference, was the major influence in the formulation of the earliest confession, the "Brüderlich Vereinigung." Martyred May 21, 1527, at Rottenburg, he was a key theological thinker in South German-Swiss Anabaptism. Mennonite Encyclopedia (Scottsdale: Herald Press, 1959) IV, 427-434.

<sup>17</sup>Michael Sattler, et al., "The Schleithem Confession," Mennonite Quarterly Review, XIX: 4 (October 1945), 249.

<sup>18</sup>Ibid.

magistrates, as contrasted with the swordless Christian community.

The sword is ordained of God. . . to be used by the worldly magistrates. . . outside the perfection of Christ.<sup>19</sup>

Having contrasted the two kingdoms, Sattler defines the character of the Christian as following the merciful forgiving attitudes of Christ, refusing to pass sentence in disputes, refraining from accepting the office of magistrate, or participating in the use of the sword in human conflict.<sup>20</sup>

The dualism comes to focus in Sattler's concluding argument:

The government magistracy is according to the flesh,  
but the Christians' according to the Spirit;  
their houses and dwelling remain in this world,  
but the Christians' are in heaven;  
their citizenship is in this world,  
but the Christians' citizenship is in heaven;  
the weapons of their conflict and war are carnal  
and against the flesh only,  
but the Christians' weapons are spiritual,  
against the fortification of the devil.  
The worldlings are armed with steel and iron,  
but the Christians' are armed with the armor of God,  
with truth, righteousness, peace, faith, salvation  
and the Word of God.  
In brief, as is the mind of Christ toward us,  
so shall the mind of the members of the body be through Him  
in all things.<sup>21</sup>

Thus for Sattler and the conference of leaders at Schleithelm, the Christian sees himself as a peaceful representative of the love of

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<sup>19</sup>Ibid., p. 250.

<sup>20</sup>Ibid., pp. 250-51.

<sup>21</sup>Ibid., p. 251.



Christ, disarms himself of all violent weapons, and renounces all hostile impulses as inappropriate to members of the voluntary community of faith.<sup>22</sup>

Sattler's second treatise touching on both anger and nonviolence is the tract entitled "Two Kinds of Obedience."<sup>23</sup> Here his characteristic theological dualism is set to a superior-inferior polarity which defines the Christians' obedience to the Father as either servile or filial. The filial being the superior obedience, the servile, the lower.

To the lower obedience, the servile, the following undesirable traits are ascribed: its source is the love of reward, or love of oneself. It offers minimal service, doing nothing except by command, fulfilling only the prescribed commands. "It is imperfect, and therefore his Lord finds no pleasure in him."<sup>24</sup>

To the higher obedience, the filial, the positive traits are attributed: its source the unconditional love of the Father (even though the Father should wish to damn His child), it does as much as possible, apart from and beyond all commands. "It strives for and attains perfection, and for that reason the Father cannot reject him."<sup>25</sup>

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<sup>22</sup>J. Lawrence Burkholder, "The Anabaptist Vision of Discipleship," in Guy F. Hershberger, The Recovery of the Anabaptist Vision (Scottsdale: Herald Press, 1957), p. 143.

<sup>23</sup>Michael Sattler, "Two Kinds of Obedience," Mennonite Quarterly Review, XXI (January 1947), 18-22.

<sup>24</sup>Ibid., p. 20    <sup>25</sup>Ibid.

Sattler sums up this perfection which is achieved by the filial obedience as being active in the love of God and one's neighbor, creating peaceable, and mild-natured persons, who do not resist evil, who love those who hate, blesses him who curses, prays for those who wish evil, judge and condemn no one.<sup>26</sup>

Following St. Paul<sup>27</sup> Sattler sees the demands of law as being the dominant motivation in the servile obedience. The Law functions to identify sin, to bring it to man's awareness, but its demands produce the opposite response.

Sattler sees the counter productive impact of the law's demands as increasing self-love instead of love for God and neighbor, and asserts a direct relationship between increasing self-love and decreasing love for God and for neighbor. The three references to Christ's command to "love your neighbor as you love yourself"<sup>28</sup> are partial quotations which omit the final phase affirming the essential goodness of self-love. Having placed love for oneself and love for God and neighbor in apposition, Sattler sees growth in love of self as a causative for the most intense hatred for God and neighbor.<sup>29</sup>

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<sup>26</sup>Ibid., p. 21.

<sup>27</sup>Romans 7:7-11.

<sup>28</sup>Matthew 22:39-40.

<sup>29</sup>Sattler, "Two Kinds of Obedience," p. 21.

Filial obedience is a "certain way through," to transcend this obedience-to-law-leading-to-hatred-of-God-and-neighbor deadlock, filial obedience "receives the love of God and neighbor,"<sup>30</sup> Sattler affirms. He then defines the life of filial obedience with phrases selected from the Sermon on the Mount, including "does not resist the evil, loves him who hates, blesses him who curses, prays for those who wish one evil, judges and condemns no one. . . does the will of his Father, hearing what he should do, and then doing it."<sup>31</sup>

Sattler quotes the teachings of Jesus to define the "way through" to filial discipleship which makes a voluntary, active, creative surrender to absolute love of the Father. It is selfless, refusing all self-love. All negative behaviors and motivations are denied. The positive moral and spiritual rigors of the Sermon on the Mount are affirmed. Absolute love of the Father leads to total surrender.

Sattler concludes the tract with an aggressive attack on the state church authorities cast in the wrath of apocalyptic language. They are "the gates of hell, Pharisees, and Babylon the great. They shall fall and become a habitation of devils, foul spirits, etc. The church of true believers, in contrast, becomes a habitation of God, etc."<sup>32</sup>

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<sup>30</sup>Ibid.

<sup>31</sup>Ibid.

<sup>32</sup>Ibid., p. 22.

Sattler's practice of nonresistance was clearly no passive stance of withdrawal, but of "divine warfare" as he termed it in a final letter to the church at Horb. He championed the active attitude of "fighting the beast" in contrast to passive acceptance of suffering.<sup>33</sup> His arrest, immediately following the Assembly at Schleithem, February, 1527, led to a trial before a court of twenty-four judges. Tried along with thirteen other defendants, Sattler was sentenced to burn at the stake.

Sattler chose to give his own defense, refusing an attorney, with a biblical refutation of the nine charges made against him. This included a restatement of his position on nonresistance and rejection of war (which was the ninth charge).

"It is written: 'Thou shalt not kill.' We ought not defend ourselves against the Turks and our persecutors, but earnestly entreat God in our prayers that he should repel and withstand them."<sup>34</sup>

Having affirmed this nonresistance, Sattler aggressively confronted his judges:

". . . If I approved of war, I would rather march forth against the so-named Christians who persecute, imprison, and put to death the pious Christians, I assign this reason: The Turk is a true Turk, knows nothing of the Christian faith, and is a Turk according to the

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<sup>33</sup>Robert Friedman, The Theology of Anabaptism (Scottsdale: Herald Press, 1973), p. 47.

<sup>34</sup>Ibid., p. 345

flesh; but you, wishing to be Christian, and making your boast of Christ, persecute the pious witnesses of Christ and are Turks according to the Spirit.<sup>35</sup>

Klaus von Graveneck, an eyewitness not of Anabaptist persuasion, reports Sattler's unflinching calmness and composure during his trial although subject to violent threats, public ridicule and particular abuse from the town clerk of Ensisheim who acted as secretary.

Sattler's behaviors in the time of execution showed the same firm control of emotion. As the ropes binding his hands burned through, he raised two fingers in a prearranged signal to his Anabaptist friends, that a martyr's death was bearable. He died quoting Christ's last words, "Father, I commend my spirit into thy hands."<sup>36</sup>

In writing, in preaching, in his defense at trial, in his behavior in court and at the place of execution, Sattler both taught and demonstrated the rejection of violence, of hostile aggression, of verbal expression of hatred. Verbally, he was firmly assertive and aggressive in confronting his judges with their explicit behavior.

Sattler's aggressive behavior received a more critical report from Jacob Ottelin, pastor in Lahr across the Rhine, where Sattler was

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<sup>35</sup>Ibid., p. 345.

<sup>36</sup>Gustav Bossert, Jr., "Michael Sattler's Trial and Martyrdom in 1527," Mennonite Quarterly Review, XXV (July 1951) 214-216.

apparently active prior to the Schleithem Conference, his arrest and trial.

Since it is the only clearly negative evaluation of Sattler on record concerning Sattler's character and assertiveness, the portion of the letter referring to him deserves our attention.

Especially prominent in this movement is that Michael who was formerly a monk at St. Peter's; the most stiffnecked of all. He makes concessions to no one, condemns all magistracy, and will not flatter anyone for a hair, even for a moment, even when love demands it. Rather he always attacks, in a terrifying way with battle cries, the one who has been called up because of his effrontery and also whoever criticizes the monasticism of his position. He crawls all over anyone who brings him Scripture, calling them disciples of the dead letter. In the place of scriptural proof he claims that the Spirit has, by a simple gesture, revealed to him everything which needs to be believed. With his own spirit he distorts according to his opinion the particular things which are to be proved.<sup>37</sup>

Evaluations of Sattler's character and gentle assertiveness are extant from the Strasbourg reformers, Martin Bucer and Wolfgang Capito who viewed him as "a dear friend of God. . . much more qualified and honorable than some others. . . we do not doubt that he is a martyr of Christ."<sup>38</sup>

The account of his trial and death, widely circulated in five

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<sup>37</sup>John H. Yoder, The Legacy of Michael Sattler (Scottsdale: Herald Press, 1973), pp. 19-20.

<sup>38</sup>Ibid., p. 19.

different versions,<sup>39</sup> became a model for Anabaptist understandings of nonviolent assertiveness in stress. Sattler's control of hostilities, his self-presentation as totally committed to loving behavior, his aggressive identification of the others' guilt and responsibility, his acceptance of suffering and martyrdom became a pattern for nonresistant persons when in confrontation with the state.

Throughout South Germany and the cantons of Switzerland, aggressive behavior and open hostilities did occur among the Anabaptists, from the leaders to the fringe activists.

#### Georg Blaurock

Georg Blaurock, one of the three leaders of the first circle of Anabaptism, and the first man to request and receive adult baptism (at the hands of Conrad Grebel) was a highly aggressive personality. He created disturbances in the state church worship services, shouting down the pastor, beating on the pew with his cane, blocking the pastor's access to the pulpit, and on occasion taking over the pulpit himself.<sup>40</sup>

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<sup>39</sup>Wilhelm Reublin's account is found in Leonhard von Muralt and Walter Schmid, Quellen zur Geschichte der Täufer in der Schweiz, (Zürich: Hirzel, 1952) I, No. 30, pp. 250-53. Klaus von Gravenneck's account is in the Wolfenbüttel Library. W. J. Köhler, Flugschriften aus den ersten Jahren der Reformation, II, 1908, No. 3. Bracht, op. cit., and A. J. F. Zieglschmid, Die Älteste Chronik der Hutterischen Brüder (New York: Carl Schurz Memorial Foundation, 1943).

<sup>40</sup>Blanke, p. 17.

Zwingli reports that Blaurock's letter to Friedrich Myconius was "more insulting than any waffle vendor I have ever heard. One entire line read, 'Blind, blind, blind, blind, blind, blind'."<sup>41</sup>

Verbal aggression by the Anabaptists against the protestant pastors and Catholic priests was vehement and at times vituperative even by the standards of the 16th century.

"Grebel and Blaurock had set the tone for the future. The pastors were later called false prophets and Pharisees by Sattler. The names become more explicit. Seducers, blasphemers, hypocrites, frauds, liars, false vipers, curses rogues, belly preachers, godless, filthy, perfidious villains, foul bastards, monstrous dragons, blood-thirsty gang of prophets, etc."<sup>42</sup>

"Take up your hoe and work, you godless bastard," one Hutterite shouted at a salaried pastor.<sup>43</sup> The criticism of the churches "as pagan, heathen temples"<sup>44</sup> and the objections to services of worship occasionally led to iconoclasm and vandalism.<sup>45</sup>

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<sup>41</sup>Muralt and Schmid, p. 306.

<sup>42</sup>Clasen, p. 77.

<sup>43</sup>Christian Hege and Christian Neff, Mennonitisches Lexikon, (Frankfurt on Main, 1913) II, 454.

<sup>44</sup>Peter Riedemann, Account of Our Religion, Doctrine and Faith, (London: Hodder and Stoughton, 1950), pp. 93-95.

<sup>45</sup>Clasen, p. 88.



Clasen, the most caustic critic among contemporary historians of the sixteenth century, concludes:

Of course, the vast majority of Anabaptists never committed violent acts of this nature. Nevertheless, these acts were the result of a hatred of pastors and established churches that had been stirred up by the Anabaptist leaders. They were well within the tradition of Conrad Grebel.<sup>46</sup>

Aggressive behaviors and hostility were directed not only to the protestant and Catholic persecutors, but toward the various factions within the widely varied Anabaptist movement.

"The various Anabaptist groups viewed one another not with forbearance and understanding but with bitter hatred. Any deviation advocated by one group from the basic Anabaptist beliefs was branded treasonous by the others. Brotherly love turned into abiding ill will."<sup>47</sup>

The conflict between the Swiss Brethren and the Hutterites was particularly acerbic.<sup>48</sup> And the various Anabaptist congregations all joined in condemning the kingdom of Munster.

In an evaluation of the aggressive impact of Swiss Anabaptism, Clasen notes:

The Anabaptist leaders were on the whole decent pious men, if a little too self-assured. Nobody will deny that their theological

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<sup>46</sup>Ibid. p. 88.

<sup>47</sup>Manfred Krebs and Hans George Rott, eds. Elsass, Part I, Stadt Strassburg, 1522-1532. Quellen zur Geschichte der Täufer, VII (Gutersloh: Bertelsmann, 1959), p. 318.

<sup>48</sup>A. J. F. Zieglschmid, Die Älteste Chronik der Hutterischen Brüder (Ithaca: Cornell University Press, 1943) pp. 242-43, 357-58.

speculations, their piety, and their high moral standards form a fine chapter in the history of religion in the sixteenth century. Yet the origin and development of these small Anabaptist groups were invariably accompanied by violent rows and outbursts of hatred that were surely contrary to the spirit of Christianity. To maintain their identity these small groups practice a strict legalism and fastidious observance of all regulations that was as narrow-minded as the ceremonialism of the late medieval church.<sup>49</sup>

#### DUTCH ANABAPTISM

##### Menno

Eleven years after the beginnings of Anabaptism, in Zurich, a priest in Friesland renounced his position in the Catholic church of Witmarsum. Menno was to become the outstanding leader, writer, and unifying force to the Anabaptists of Northern Germany and the Netherlands. Biographer Harold Bender assesses his contribution with the following summary:

The greatness of Menno Simons lies in three factors of influence, his character, his writings, and his message. His character was a steadying, heartening, building influence in the long hard years of persecution and struggle from 1535 to 1560. . . his writings, though. . . repetitious. . . were powerful agents in the building of the church and in winning new adherents. But most of all it was the message of Menno Simons. . . no great system of theology, . . . nor any great new or long lost principle; he merely caught a clear vision of two fundamental ideals, the ideal of practical holiness, and the ideal of the high place of the church in the life of the believer and in the cause of Christ.<sup>50</sup>

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<sup>49</sup>Clasen, p. 75-76.

<sup>50</sup>Harold S. Bender, "Brief Biography of Menno Simons," in Menno Simons The Complete Writings (Scottsdale: Herald Press, 1956) p. 29.

Menno's concern for the rejection of anger and hostility and his teaching of nonresistance to evil are both integrally involved in both of these ideals--the vision of practical holiness of life and the central place of the church in the believer's life.

Menno's first tract, written in 1535 the same year as his conversion from Catholicism, was a polemic against John of Leiden,<sup>51</sup> the revolutionary Anabaptist leader who sought to establish a theocracy in Munster by violent force of arms. Menno presents a biblical theology of nonresistance, citing a series of New Testament passages<sup>52</sup> in support of the Christian's taking the way of Christ in nonviolent suffering love which does not resist evil with the weapons of war, does not strive with others, will neither quarrel or hate. The argument is the Christian has been disarmed by God, the weapons of force and violence are not permitted within the kingdom of Christ. The Christian follows the way of nonresistant love even through suffering and injustice.<sup>53</sup>

In 1537, Menno's tract on the new birth, he affirms the character of nonresistant love in relation to human hostilities.<sup>54</sup>

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<sup>51</sup>Menno Simons, "The Blasphemy of John of Leiden," in his Complete Writings, pp. 43-47.

<sup>52</sup>Rev. 2:16; I Pet. 2:21-23; I Jno. 2:6; Mk. 8:34; Jno. 10:14; Matt. 5:22-23, 44-48; Rom. 12:18-21; Jno. 13:16; Tit. 3:1-2; Jas. 4:7-11; II Tim. 2:24-26 et al.

<sup>53</sup>Ibid. p. 46-49.

<sup>54</sup>Menno Simons, "The New Birth," in his Complete Writings. . . pp. 93-95.

"True repentance results in a regenerate life," writes Menno. "The regenerate lead a penitent and new life. . . Hatred and vengeance they do not know, for they love those who hate them; they do good to those who spitefully use them." Among the evils which they oppose Menno lists "all hatred, backbiting. . . quarreling, fighting."<sup>55</sup>

Menno then, in characteristic style, describes the regenerate believer's lifestyle with an extended series of biblical allusions, i.e. "their thoughts are pure and chaste. . . their hearts are heavenly and new. . . they are victorious over all persecutions. . . all those who are thus born of God with Christ, who thus conform their weak life to the Gospel, thus convert themselves to follow the example of Christ."<sup>56</sup>

Having affirmed the positive polarity of a biblical perfectionism, Menno affirms the weakness and inner conflict of the disciple.

They daily sigh and lament over their poor, unsatisfactory evil flesh, over the manifest errors and faults of their weak lives. Their inward and outward war is without ceasing.<sup>57</sup>

In reporting the inner conflicts of the individual who attempts to live the nonresistant, loving-suffering lifestyle, Menno in no way accepts any evil attitudes or behaviors as a normal part of the believer's life in Christ.

For Menno, the Christian is "to crucify the flesh with the affections and lusts. . . to put off the works of darkness. . . hatred

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<sup>55</sup>Ibid., p. 93.   <sup>56</sup>Ibid., p. 94.   <sup>57</sup>Ibid., p. 95.

et al. . . . and put on the new man . . . love, peace, joy and patience. . . ."<sup>58</sup> And to renounce the sword, leaving the civil sword to those to whom it is committed, the magistrates.<sup>59</sup> "For this is the nature of pure love, to pray for persecutors, to render good for evil, to love one's enemies, to heap coals of fire upon their heads, and to leave vengeance to Him who judges justly. Rom. 12:20."<sup>60</sup>

In 1552, Menno's tract, "Reply to False Accusations," responded to the charge (along with seven other charges) of sedition and revolution.

Here Menno bases his doctrine of nonresistant love on two contrasting kingdoms: the one ruled by the Prince of Peace in which love, peace, mercy, forgiveness and reconciliation reign. The other ruled by the prince of strife in which violence, the weapons of force and the shedding of blood are the means of rule.<sup>61</sup>

True Christians do not know vengeance, no matter how they are mistreated. In patience they possess their souls. Luke 27:18. And they do not break their peace, even if they should be tempted by bondage, torture, poverty, and besides, by the sword and fire.

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<sup>58</sup>Menno Simons, "Foundation of Christian Doctrine," in his Complete Writings... p. 113.

<sup>59</sup>Ibid., p. 200.    <sup>60</sup>Ibid.

<sup>61</sup>Menno Simons, "Reply to False Accusations," in his Complete Writings. . . pp. 554-55.

They do not cry vengeance, vengeance, as does the world; but with Christ they supplicate and pray: Father, forgive them, for they know not what they do.<sup>62</sup>

In even more positive words, Menno writes:

They are the children of peace; their hearts overflow with peace; their mouths speak peace, and they walk in the way of peace; they are full of peace. They seek, desire, and know nothing but peace; and are prepared to forsake country, goods, life, and all for the sake of peace.<sup>63</sup>

Beginning already in 1550, tensions and conflicts among the Dutch Anabaptists threatened the group with schisms. "The Children of Peace," were finding that hostilities were still present.

Menno himself, though a lover of peace, "I trust that I write the truth when I say that I am frightened at hatred and envy more than at fire and sword,"<sup>64</sup> could also experience and express anger sharply and clearly. In his reply to Gellius Faber,<sup>65</sup> his Epistle to Martin Micron<sup>66</sup> and his "Sharp Reply to David Joris,"<sup>67</sup> his words take on the cutting edge of anger which demands a hearing and a response of either repentance or be rejected.

Menno's anger at Micron comes through most sharply in his condemnation of Micron's "errors" and his call to repentance. The

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<sup>62</sup>Ibid., p. 555.    <sup>63</sup>Ibid., p. 556.    <sup>64</sup>Ibid., p. 677.

<sup>65</sup>Ibid., pp. 678, 680, 780-81.

<sup>66</sup>Menno Simons, "Epistle to Micron," in his Complete Writings.. pp. 920-926. 930 ff.

<sup>67</sup>Menno Simons, "Sharp Reply to David Joris," in his Complete Writings..., pp. 1019-1020.

anger expressed in words of great piety is at times scathingly judgmental.<sup>68</sup> In his epilogue, entitled, "A Friendly Request to the Reader," Menno defends himself for his "rough handling of Micron."<sup>69</sup> He denies that it was in any sense vengeance for Micron's attacks. In terms of the polemics of the 16th century, Menno's language was explicit, but hardly any match for the vulgarisms of a Luther, a Calvin, or even a Zwingli.

Menno's clearest teaching on the management of hostility is given in his 1549 letter to a church in Prussia where he had visited the previous year, successfully mediating a conflict.<sup>70</sup>

The argument flows as follows: (1) Christ Jesus is the Prince of Peace who has called us, as followers, to live in peace; (2) Christ has given us an example of love and peace which we must follow; (3) Christ's church is composed only of those who are at peace with others. Those who are quarrelsome, tumultuous, slanderous, defaming, bitter, wrathful and cruel of heart must repent.<sup>71</sup> (4) Peace must be not only on the lips of brethren but in the heart. . . . "To express peace and yet to carry hostility in the heart is make-believe."

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<sup>68</sup>Menno Simons, "Epistle to Micron," pp. 934-35.

<sup>69</sup>Ibid., pp. 940-43.

<sup>70</sup>Menno Simons, "Letter to a Church in Prussia," in his Complete Writings... pp. 1030-1035.

<sup>71</sup>Ibid., p. 1031.

(5) Thus open confession of anger and complaints, leading to reconciliation and forgiveness is the way of Jesus.<sup>72</sup>

Here Menno points out the dangers of irritableness, complaints, gossip and backbiting (as indirect means of aggression). Verbal attack, open anger in act and word, and violent assaultive anger (as direct aggression). He speaks to resentment, bitterness, hatred and silent avoidance (as passive aggression). He calls for open repenting, for restoring an attitude of genuine love, for perceiving the other as a fellow brother who has been called as a co-traveler in "the way of the cross."<sup>73</sup> The goal, for Menno, is "reconciliation and Christian peace" expressed in "a pure and diligent love."<sup>74</sup>

The realism of this pastoral letter, written in diagnosis of the stress in this congregation and offering counsel on reconciliation stands in contrast to the idealism of the polemic tracts which defend the "Children of Peace" in language denying the presence of tension and conflict. Menno, the pastor, is more aware of the anger and hostility among his nonresistant communities than Menno, the polemicist is willing to own.

In Menno's last major tract, he deals with "Instruction on Excommunication."<sup>75</sup> Here Menno attempts to clarify the bases and

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<sup>72</sup>Ibid., p. 1032.      <sup>73</sup>Ibid., p. 1033.      <sup>74</sup>Ibid., p. 1034.

<sup>75</sup>Menno Simons, "Instruction on Excommunication," in his Complete Writings..., pp. 961-98.



practice of discipline among the Anabaptists. The Ban, or exclusion of the public sinner or the unrepentantly sinful from the brotherhood had become a cause of controversy and deep schism in the congregations as well as between congregations. Menno's careful and at times painfully literal exegesis of Matthew 18 instructs immediate confronting of persons when offended by another's behavior. The confronting is to be as private or as public as the occasion of the offense. Hatred, bitterness, and vengeance are not to be indulged in. "A true Christian is a stranger to hatred."<sup>76</sup>

Here Menno again teaches the renouncing of negative emotions and actions, the affirmation of the positive emotions and behavior as virtues, and the assertive behavior of confronting others in interpersonal irritations, conflicts, disagreements to call out repentance and change.

Menno's vision of the life of holiness in discipleship, clearly calls for the rejection of anger, hostility, and aggressive behavior in all circumstances within the brotherhood except for two approved channels. One, the aggressive verbal attack on those identified as heretics--including extremist Anabaptists as well as the persecuting state churches. And two, the passive aggression of withdrawal exercised in the ban.

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<sup>76</sup>Ibid., p. 980.

Menno's vision of the integrity of the disciplined community of faith, and his constant affirmation of the highest biblical ideals, emerges in the expression of demands to be a conflict-free fellowship called "the Children of Peace" in which all hatred was absent, and love reigns supreme. Menno's idealism and perfectionism when writing to the general church, as contrasted with his candor in pastoral letters to individuals and single congregations, have set the stage for the entry of German pietism and its accompanying perfectionism in the 17th and 18th centuries.

May the minute detail prescribed for the exercise of the ban have reinforced the tendencies to deny anger, hostility, and aggressive acts and thus avoid censure, rejection and possible exclusion thus driving negative emotions into covert experiences or expressions?

#### Dirk

A contemporary of Menno's, Dietrich or Dirk Philipz provides the second major written source of Anabaptist understandings of non-resistance and the hostilities of man.

In his ecclesiology entitled "The Church of God,"<sup>77</sup> Dirk defines seven ordinances or rules of order by which the church is to be

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<sup>77</sup>Dirk Philipz, Enchiridion (LaGrange, Ind: Pathway, 1910) pp. 369-407.

known. These are (1) to maintain the pure and unadulterated doctrine of the Word of God, (2) the proper scriptural use of the sacraments of Jesus Christ, that is baptism and the Lord's Supper. (3) The washing of the feet of the saints, (4) evangelical separation (that is discipline of the brethren in the church by use of excommunication), (5) pure brotherly love, mutual aid in need.

Dirk deals with anger within ordinance (6) of "keeping all of his commandments," quoting the charge given the disciples in the Great Commission.<sup>78</sup> This is followed by a terse summation of the Sermon on the Mount, citing the injunctions to "Love your enemies, bless them that curse you. . .,"<sup>79</sup> and to guard against all works of the flesh such as . . . anger.<sup>80</sup>

The seventh ordinance states that all Christians must suffer and be persecuted. "Thus must true Christians here be persecuted for the sake of truth and righteousness, but the Christians persecute no one on account of his faith."<sup>81</sup> The Christian, according to Dirk, refuses all violent coercion, but practices only avoidance and shunning as a means of dealing with falseness. He accepts persecution and suffering as an evidence of the authenticity of his faith.<sup>82</sup>

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<sup>78</sup>Matthew 28:20.

<sup>79</sup>Matthew 5:44.

<sup>80</sup>Matthew 5:22.

<sup>81</sup>Philipz, p. 397.

<sup>82</sup>Ibid., p. 310-11.

Dirk focuses all teaching dealing with interpersonal tensions on the need to love the other as one loves himself. In relationship to the brethren within the church, this calls for a peaceful unity of total doctrinal agreement maintained in the open correction and encouragement of fellow disciples of Christ.<sup>83</sup> In relations with the surrounding world, it calls for peaceful responses to hostile abuse, willing acceptance of persecution and suffering, and an open affirmation of the truth which does not avoid pain by attempting a false peace of superficial or hypocritical agreement.<sup>84</sup>

Like Menno, Dirk is concerned with nonresistant behavior toward those outside the fellowship of believers, and an in-group unity of believers in uniformity of belief and practice. Anger is viewed as a disruptive evil to be denied as a work of the flesh.

For Dutch Anabaptism, the concern for differentiation from the violent revolutionary Anabaptists of Munster, called for stressing nonviolence, the threat of schism arising from the great variety of perspectives in the continental reformation called for great efforts toward unity.

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<sup>83</sup>Ibid., p. 402, p. 441, p. 442.

<sup>84</sup>Ibid., pp. 167-170.

# THEOLOGICAL BASES OF SIXTEENTH CENTURY ANABAPTISM

The Swiss and Dutch traditions in Anabaptism run largely parallel in the treatment of their theology of nonresistance, their absolute ethic of love, and their negation of hostility, violent aggression and coercive behavior.

Harold S. Bender's 1943 presidential address to the American Society of Church History summarized the Anabaptist vision into three perspectives: (1) A new understanding of Christianity as discipleship which emerges from their christology. Anabaptism viewed Christ not primarily as prophet, moral teacher, Savior or object of worship, but as Lord. From this central concern emerged (2) a new concept of the church as a body of committed and practicing Christians. . . and (3) an ethic of love and nonresistance in all human relationships.<sup>85</sup>

"Discipleship," a word of contrasting meanings among Christian groups, here is understood as following Christ in life, Nachfolge Christi, in which the life and teachings of Christ are to be duplicated in principle, and in many cases, the principle determines the form. Discipleship, specifically entails "obedience to the Great Commission, an ethic of love and nonresistance, suffering in the spirit of cross-bearing, and a distinctly separated life of holiness."<sup>86</sup>

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<sup>85</sup>Harold S. Bender, in Guy F. Hershberger, The Recovery of the Anabaptist Vision (Scottsdale: Herald Press, 1957), pp. 29-56.

<sup>86</sup>Lawrence Burkholder in Hershberger, pp. 136-148.

First, in contrast to the emphasis which developed in both the Lutheran and the Reformed traditions, Anabaptist discipleship focused on the new life in Christ--the believers' identification with Christ in ethical and volitional behavior--rather than on justification by faith as an objective forensic transaction which had no direct necessary effect on the moral character of the believer.<sup>87</sup>

Thus Anabaptist thinking on discipleship, from Grebel and Sattler, to Menno and Dirk focuses on the meaning of affirming Jesus as Lord in the choice between magisterial Protestantism (where they perceived the state remaining as Lord) and the believers' church (where the community of believers interpreted the teachings of Jesus as the rule of life, ethics, and conduct).

Second, the concept of the church as a body of committed and practicing Christians provided a new synthesis between Christian freedom and discipline. The great stress on the individual act of requesting and receiving adult baptism was an attempt to restore Christianity once more to a basis of individual responsibility.<sup>88</sup>

At the same time, the stress on the disciplining community, the ban, the exclusion of offending members called for an integrity of behavioral practice.

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<sup>87</sup>Paul Peachey, in Hersberger, p. 331.

<sup>88</sup>C. Henry Smith, The Story of the Mennonites (Newton: Faith and Life, 1950), p. 21.

"In the Anabaptist tradition, the freedom of the Christian is combined with the utmost discipline in community."<sup>89</sup> "The fact that one and the same group could be variously accused of legalism and libertinism, as was the case in the sixteenth century, would illustrate the pronounced presence of both impulses."<sup>90</sup>

Contrasting Anabaptism with the other protestant movements, Robert Friedmann notes:

(In Protestantism at large) "everybody still remains alone, seeking his personal salvation, and he only enjoys the sharing of edification with the like-minded co-religionists. . . the brother is not absolutely necessary for the salvation of the individual, which rests alone in the possession of one's faith. . . Now then, the central idea of Anabaptism, . . . was that one cannot find salvation without caring for his brother. . . It is not 'faith alone' which matters (for which faith no church organization would be needed) but it is brotherhood, this intimate caring for each other, as it was commanded to the disciples of Christ as the way to God's kingdom."<sup>91</sup>

This synthesis of individual responsibility and group discipline for integrity aroused both comment and criticism from the sixteenth century contemporaries.

In his last book against the Swiss Brethren, Huldreich Zwingli wrote of the consistent disciplines:

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<sup>89</sup>John Dillenberger and Claude Welch, Protestant Christianity (New York: Scribner, 1954), p. 67

<sup>90</sup>Peachey, p. 332.

<sup>91</sup>Robert Friedmann, "On Mennonite Histiography and on Individualism and Brotherhood," Mennonite Quarterly Review, XVIII (April 1944), 121.

If you investigate their life and conduct, it seems at first contact irreproachable, pious, unassuming, attractive, yea above this world. Even those who are inclined to be critical will say that their lives are excellent.<sup>92</sup>

In Strasbourg, the reformer Capito writes in 1527, noting both individual commitment and group solidarity:

I frankly confess that in most (Anabaptists) there is in evidence piety and consecration and indeed a zeal which is beyond any suspicion of insincerity. For what earthly advantage could they hope to win by enduring exile, torture, and unspeakable punishment of the flesh. I testify before God that I cannot say that on account of a lack of wisdom they are somewhat indifferent toward earthly things, but rather from divine motives.<sup>93</sup>

The Roman Catholic theologian, Franz Agricola, in his 1582 book, Against the Terrible Errors of the Anabaptists, reports:

Among the existing heretical sects, there is none which in appearance leads a more modest, or pious life than the Anabaptists. As concerns their outward public life, they are irreproachable. No. . . strife, harsh language, . . . is found among them, but humility, patience, uprightness. . . straightforwardness in such measure that one would suppose that they had the Holy Spirit of God.<sup>94</sup>

Heinrich Bullinger, Zwingli's successor in Zurich, viewed the moral controls of the Anabaptist community with more doubt.

Those who unite with them will by their ministers be received into their church by rebaptism and repentance and newness of life. They henceforth laid their lives under a semblance of a quite

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<sup>92</sup>Ulrich Zwingli, Selected Works of Huldreich Zwingli (Philadelphia: University of Penna., 1901), p. 127.

<sup>93</sup>Carl A. Cornelius, Geschichte des Munsterischen Aufruhrs (Leipzig: Weigel, 1860), II, p. 52.

<sup>94</sup>Karl Rembert, Die Wiedertäufer im Herzogtum Jülich (Berlin, 1899), p. 564.



spiritual conduct. They denounce covetousness, pride, profanity, the lewd conversation of the world, drinking and gluttony. In short, their hypocrisy is great and manifold.<sup>95</sup>

This witness of corporate solidarity in disciplined living emerged from the conviction that the church is visible, disciplined and obedient to lordship of Christ, yet composed only of adult believers in voluntary commitment to both their Lord and His community, the church.

Third, the ethic of nonresistant love emerged from the theology of discipleship which was derivative from their christology. Their ethics was an integral part of their dogmatics, and the sole criterion of their dogmatics was Christ himself. The Christian disciple was called to love as Christ loved, be persecuted as He was persecuted. Thus there was an essential structural connection between ethics and Christology. A high Christology and a high ethic become possible only together.<sup>96</sup>

Affirming the teaching and actions of Christ in refusing violence, in rejecting the sword offered in his defense, and in choosing to suffer unjustly by accepting His cross, the Anabaptists sought to replicate these values in their own acts of nonresistant, nonretaliatory acceptance of violent oppression and persecution.

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<sup>95</sup>Heinrich Bullinger, Der Widertäufer Ursprung, as cited in Hersberger, The Recovery of the Anabaptist Vision (Scottsdale: Herald Press, 1957), p. 44.

<sup>96</sup>John Howard Yoder, in Hersberger, p. 100.

Their behavior, though nonresistant, was not passive. The assertive advancement of their cause throughout the continent, the confrontative tactics of public debate and disputation with the reformers, the active dissent from the accepted values of community and state, the aggressive stance of insisting on the individual rights of conscience even to the rack or stake.

Within the community, assertive disputes led to conflict, confrontation and schism. The exercise of excommunication, the ban, though maintaining an integrity of commitment to the common values was intended to suppress differences and maximize agreement and unity (as the quoted sections from both Menno and Dirk indicate.)

Anger, hatred, hostility and resentment are unanimously categorized as evil, and are forbidden the Christian references to Christ's expression of anger do not occur. Anger is experienced and expressed by Menno, but not without self-consciousness, occasional apology, and frequent justification. The outstanding mark of Menno's responses is the restraint with which he expresses negative feelings as contrasted with his opponents in debate.<sup>97</sup>

The expression of negative emotions, when not justified by the polemic motivations, is viewed as a manifestation of evil, and an occasion for repentance.

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<sup>97</sup> Menno Simons, "Epistle to Micon," in his Complete Writings... p. 920ff.

Repentance, among Anabaptist thinkers, is man's response and responsibility. It implies a change in behaviors which is pivotal to the direction of one's life. Repentance precedes conversion and regeneration. But it also is a continuing response for the believer in the process of growth in discipleship.<sup>98</sup>

"Process-repentance" translates the continuous nature of the repentant life termed Bussfertigkeit. "The term runs strongly through the Anabaptist literature."<sup>99</sup> In the great Disputation held in Berne in 1538, a spokesman for the Swiss Anabaptist Brethren stated:

(While yet in the state church) I realized a great lack, for we were not led into a Christian life, repentance and true Christianity, upon which my mind was bent. . . there was no true repentance, no evidence of Christian love. . . then God sent His messengers, Conrad Grebel and others, with whom I conferred about the fundamental teachings of the Apostles and the Christian life. I found them men who surrendered themselves by Bussfertigkeit to the doctrine of Christ, and with their assistance we founded and established a congregation in which repentance and newness of life in Christ were in evidence.<sup>100</sup>

This continuing "process-repentance" recognized and accepted human weakness and proneness to failure alongside the affirmations of high demands to discipleship within the context of a disciplining community.

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<sup>98</sup>Menno Simons, "The New Birth," in his Complete Writings... p. 92.

<sup>99</sup>Wenger, J. C., Even Unto Death (Richmond: John Knox, 1961), p. 95.

<sup>100</sup>Mennonite Quarterly Review IX (October, 1931), 249.

Thus aggression (largely passive but occasionally active), hostility (largely sublimated in polemics, or doctrinal disputes) and anger (though self-consciously justified or excused) does occur in the Anabaptist documents. Although references are rare. The positive models, injunctions, and demands to love in unconditional measures are most frequently made without reference to the negative alternatives.

#### FROM THE SEVENTEENTH TO THE TWENTIETH CENTURY

Largely a result of the intense persecutions of the sixteenth century, Anabaptism became extinct in many localities. Those that survived had largely come to terms with the surrounding culture by calling a halt to their aggressive propagandizing. Mennonitism had begun with communities withdrawing from active interaction with their societies and developing cultural enclaves linked by family ties and characterized by a stringent drive to work and an undisputed economic proficiency, the assertive behavior of the first generation's religious zeal for evangelization turned to concern for accommodation by silent co-existence in the South German and Swiss communities, and to an acculturation in the Netherlands during its golden age of prosperity.

Gerhard Roosen, Mennonite leader and writer in North Germany during the second half of the seventeenth century wrote in a mediating style. Robert Friedmann evaluates his work as an attempt "to prove to the non-Mennonite world the 'harmlessness' of Mennonitism; and to his own brethren he tried to make that heritage . . . warm and digestible. The allocation of space to the parts of the whole is worthwhile noting:

While much space is devoted to doctrinal items, those fundamental points of Mennonitism such as nonresistance, aggressive faith and suffering are confined to but three questions. Nonresistance is treated on less than one page and even then in a strikingly mild and inconspicuous way."<sup>101</sup>

Those Mennonites who chose to maintain their nonresistant values were frequently forced to migrate to Prussia, to Poland, to Russia, and to the new world.

The multiple impact of pietism on the continent and in America, "the great awakening," revivalism and fundamentalism all combined to alter Mennonite thought and practice.

Although historians such as Max Goebel and Albrecht Ritschl have credited pietism to the Anabaptist tradition ("Pietism may be regarded as the grandchild of Anabaptism")<sup>102</sup> careful study indicates a sharp contrast in the two, and no documentary evidence for any linkage.<sup>103</sup> The common concern for the new birth experience of inner transformation, the common rejection of the general state church and its confessional dogmatism provide an initial appearance of

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<sup>101</sup>Robert Friedmann, Mennonite Piety Through the Centuries (Goshen: Mennonite Historical Society, 1949), pp. 143-46.

<sup>102</sup>Max Goebel, Geschichte des Christlichen Lebens (Koblenz: Baedeker, 1849-60) I, 137.

<sup>103</sup>Albrecht Ritschl, Geschichte des Pietismus (Bonn: Marcus, 1880-86).

similarity.<sup>104</sup> But where Anabaptism stresses Nachfolge Christi, the Christian discipleship of following Christ in the way of love and of the cross, and a concern for the discipling brotherhood, Pietism stresses Gottseligkeit, a blissful devotional experience, the assurance of individual salvation, and a mild morality in the fellowship of the "saved."<sup>105</sup> What may superficially appear similar may yet be fundamentally distinct. The superficial similarities were most attractive to Mennonites. The Anabaptists of the eighteenth and nineteenth centuries hardly noted the great change in essential convictions as the concepts of Pietism took over the Anabaptist writings, imposing a radically different meaning without changing the words.<sup>106</sup>

The Pietism which permeated Mennonite thought, Robert Friedmann concludes, "blunted the essential thrust of Anabaptism as discipleship in conflict with the world, and at the most, substantially changed and redirected Anabaptist-Mennonite theology and piety from a sturdy movement to conquer the world and bring men under the Lordship of Christ into a subjective emotionalized search for inner peace and godliness which lost its readiness to defy the world for the sake of the understanding . . . of the Christian ethic."<sup>107</sup>

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<sup>104</sup>Ernst Crous, "German Mennonites," in Hershberger, p. 240.

<sup>105</sup>Friedmann, p. 72-73.

<sup>106</sup>Ibid., p. 72.

<sup>107</sup>Cornelius Krahn, Mennonite Encyclopedia, p. 179.

Pietism, reinforcing those elements of perfectionism already present within the Mennonite-Anabaptist tradition, led to an even greater discrepancy between the positive emotions of love, and the negative responses to stress and frustration--anger, hostility and resentment.

Anger and hostility, already receiving scant attention, disappear completely from the Mennonite vocabulary. Love, unconditional love, is affirmed, resulting in nonresistant behavior. Anger is assumed to have been eliminated by conversion. In the first attempt at formulating a statement of faith since the seventeenth century, Daniel Kauffman made no reference to anger.<sup>108</sup>

John C. Wenger's Introduction to Theology, the first major theological attempt by a Mennonite thinker since Menno, gives careful treatment to nonresistant love, but no reference to the Christian's management of hostility.<sup>109</sup> (Anger is mentioned only in a catalogue of sins.)

Guy Franklin Hershberger's two depth studies on the meaning of nonresistance in human relationships deal with ethics, political life, litigation and labor disputes, but without reference to the Christian's management of hostility and anger.<sup>110</sup>

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<sup>108</sup>Daniel Kauffman, Doctrines of the Bible (Scottsdale: Mennonite Publishing House, 1928), pp. 505ff., 545ff.

<sup>109</sup>John C. Wenger, Introduction to Theology (Scottsdale: Herald Press, 1954), pp. 309ff.

<sup>110</sup>Guy Franklin Hershberger, The Way of the Cross in Human Relations and War, Peace and Nonresistance (Scottsdale: Herald, 1958, 1944)

## CONTEMPORARY THEOLOGICAL PERSPECTIVES

Outstanding among Mennonite theologians who deal with hostility in relation to nonresistant values are Gordon Kaufman of Harvard University; John Howard Yoder of the Mennonite Biblical Seminary; John W. Miller of Conrad Grebel College; and William Klassen of the University of Manitoba.

A Historicist Perspective

Gordon Kaufman's historicist perspective provides a contemporary theological alternative whose central thrust emerges from the Anabaptist-Mennonite tradition.<sup>111</sup>

Centering his theology in God's decisive revelatory act in Jesus Christ, Kaufman sees God as indicating his nature, and will in Jesus with finality. The ultimate reality is manifest in history,<sup>112</sup> in the man Jesus who is acclaimed Christ.

The Hebrew documents of the Old Testament unfold the story of God's loving preparation of a people who originally conceived of him as warring and violent like themselves--a tyrant coercing men to do his will. But "when the time had fully come" (Gal. 4:4; Mk. 1:15) he could decisively reveal himself as the love which evokes and establishes

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<sup>111</sup>Gordon Kaufman, Systematic Theology, A Historicist's Perspective (New York: Charles Scribner's Sons, 1968).

<sup>112</sup>Ibid., p. 86-87.



genuinely free beings, the proper citizens of the kingdom of love he is bringing into history.<sup>113</sup>

At this crucial point of argument, Kaufman cites Jacob Hutter (c. 1535) Anabaptist theologian who saw the Old Testament heroes in servitude, shackled by the law until Christ released men to receive sonship.<sup>114</sup>

Thus, for Kaufman, as for the mainstream of Anabaptist thinkers, the God revealed in Jesus Christ becomes normative for all content in our God concepts.<sup>115</sup>

Thus the "weakness" of a man freely and voluntarily dying on a cross becomes definitive of God's power--that power being the exhaustive freedom to willingly take suffering and even destruction upon himself for love of another.<sup>116</sup>

It becomes possible for Kaufman to define the perfection of the divine love as being not only (1) the divine relativity,<sup>117</sup> (2) the grace of God, and (3) the mercy of God, but also (4) the nonresistance of God.<sup>118</sup> Deliberately affirming the classic Anabaptist-Mennonite concept of "nonresistance," Kaufman sees the full scandal of the claim

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<sup>113</sup>Ibid., p. 90-91.      <sup>114</sup>Ibid., p. 91 note.      <sup>115</sup>Ibid., p. 92.

<sup>116</sup>Ibid., p. 92 note.

<sup>117</sup>Ibid., p. 210-13. Note his indebtedness to Charles Hartshorne's The Divine Relativity (New Haven: Yale University, 1948).

<sup>118</sup>Ibid., p. 219.

that God loves his creatures epitomized in his act of suffering the cross. He cites Berdyaev:

God the Creator . . . is powerless to conquer evil by an act of power. It is only the God of sacrifice and love who can triumph over evil, the God who took upon himself the sins of the world, God the Son, who became man.<sup>119</sup>

God does not strike back vengefully, or retaliate, but turning the other cheek, he deigns to suffer whatever wrong his creatures inflict upon him. God's power is love. He wins men's hearts by non-resistance. Submitting himself to the worst indignities and evils rebellious man can hurl at him, he refuses to turn again in anger upon them, and thus finally thaws their frozen hearts.<sup>120</sup>

"That God can do this, is his power; that he freely wills to do this for his creatures is his love."<sup>121</sup>

God, being omnipotent, is able to go beyond creating determined puppets who do his will to create free agents who can act with a certain autonomy, even becoming creators in their own right. This is the perfection of the divine freedom, the power of God, which releases the created from dependence.<sup>122</sup>

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<sup>119</sup>N. Berdyaev, The Beginning and the End (New York: Harper Torchbooks 1952), p. 248 as cited in Kaufman, p. 220.

<sup>120</sup>Kaufman, p. 220.

<sup>121</sup>Ibid., p. 221.

<sup>122</sup>Ibid., p. 153.

Power becomes greater, not in proportion to its ability to compel and make things dependent, but in its freedom to create the most delicate of all things, a creature independent of it.<sup>123</sup>

Thus God's power is of such an order that he can govern a universe of free spirits even when they disobey. And without destroying their freedom he has the requisite power to win them from rebellion to obedient love thus releasing their freedom by the power of love, not naked force, and transforming their wicked hearts.<sup>124</sup>

It is at this juncture in Kaufman's argument that he clarifies why he does not include in his discussion a treatment of God's "wrath." He sees "wrath" a symbol inappropriate to the nature of God and applicable rather to the nature and plight of man. The decisive self-revelation of God in the Jesus event, and particularly in the cross is the norm in terms of which biblical language and images must be judged. So the cross reveals God's nature as longsuffering love, not vengeance or wrath in any sense.<sup>125</sup>

When viewing God from the perspective of man in his twisted, sin-enslaved plight, God may be misapprehended as filled with terrible wrath. But it is due to sinful man's despair, guilt, anxiety and hate that he perceives the One who comes in love and mercy as a malevolent enemy.<sup>126</sup>

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<sup>123</sup>Ibid., p. 153 note.      <sup>124</sup>Ibid., p. 154.      <sup>125</sup>Ibid., p. 154 n.

<sup>126</sup>Ibid., p. 154 n.

Thus "the wrath of God" is sinful man's projected wrath and anger, but it does not correspond to any actuality revealed in the God who comes to us accepting our wrath on the cross.

In Kaufman's anthropology, he defines the Imago Dei as man's historicity, for man both makes history and is made by history. Thus man makes and remakes himself.<sup>127</sup>

Kaufman considers man's making himself on three levels: (1) I create myself, transforming myself in time, making decisions, plotting the future course of history in which I shall be involved. (2) Men create each other, as the decisions and actions of each shape and develop others. We are relational realities gaining form and substance of being through relationships and communities. (3) Man is created by his history. Decisions, once made, are history. We are created by the whole human past.<sup>128</sup>

As long as man exists, he will be continuously creating himself, thus bearing the image of God, his historicity. But this historicalness may become so corrupted that the history man creates may be destructive.<sup>129</sup>

Sin and the fall mean that God's purposes may not be narrowly understood as inflexible blueprints laying out every detail of history

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<sup>127</sup>Ibid., p. 329.      <sup>128</sup>Ibid., p. 333-5.      <sup>129</sup>Ibid., p. 343.

long in advance; they are, rather, purposes for beings themselves genuinely free and creative and who have real power to shape the course of history in significant ways.<sup>130</sup>

With the Fall, autonomy, anxiety and guilt emerge in history to become dynamic factors in the historical process. Thus estrangement and anxiety became a structural feature of human existence.<sup>131</sup>

Sin, for Kaufman, "is nothing else than life lived in independence of God, life lived as a turning away from him . . . the kind of secular existence that most men lead most of the time. Violations of the 'moral law'--adultery, murder, war, racial discrimination, and the like--are . . . expressions of this more fundamental evil--man's attempt to be free of God."<sup>132</sup>

This whole movement into sinfulness is an actual historical development that followed an actual historical fall. So alienation from God, the resultant anxiety, the enslavement to false gods and to demonic powers all brought chaos and doom. Thus tensions, disharmony, warfare, and destructiveness fill the process of history as powers always threatening to overcome the forces of creativity, freedom and constructiveness.<sup>133</sup>

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<sup>130</sup>Ibid., p. 361 note.      <sup>131</sup>Ibid., p. 362.

<sup>132</sup>Ibid., p. 387.      <sup>133</sup>Ibid., p. 375.

Since man is a being whose nature is historicity,<sup>134</sup> the events of salvation history culminating in the Christ event create the new community of love and freedom which restores God's kingly rule among men.<sup>135</sup> Thus the new community of love and forgiveness, of creativity and freedom becomes a historical actuality in the Christian church where both justification and sanctification become real.<sup>136</sup>

The people of God, living in this new community, are not defined by "religious duties," or the promotion of a special style of piety or ministry to 'religious needs'. Its role is universal-historical: to be an agency through which God can overcome man's bondage to the various powers which have enslaved him, enabling him to become the free and creative historical being originally intended.<sup>137</sup>

Therefore: A God whose perfection in divine love is shown in his nonresistance, made actual in history through the suffering love of the man Jesus, has established a new community of love and forgiveness, freedom and creativity, which takes a nonresistant stance in the world, believing that the nature, will and mode of reconciling action of the Lord of all history has been revealed in the cross of Christ.<sup>138</sup> And the individual Christian disciple in voluntary obedience to Christ, loves his neighbor and enemy even to the point of turning the other

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<sup>134</sup>Ibid., p. 379.    <sup>135</sup>Ibid., p. 435.    <sup>136</sup>Ibid., p. 452-53.

<sup>137</sup>Ibid., p. 481.    <sup>138</sup>Ibid., p. 506.

cheek and blessing those who curse him, laying on himself this obligation of complete subservience to Christ as Lord.<sup>139</sup>

The disciple of a suffering crucified Lord who is the decisive revelatory act of a God, whose omnipotence is love, whose love is perfectly expressed in nonresistance (and who comes to rebellious man without wrath) will be likewise nonresistant, eschewing all anger and wrath.

Kaufman sees nonresistance as an active love which never retreats from an evil situation, but always advances into it totally without regard for itself. The more evil the situation, the more urgent is the demand on love to become involved redemptively.<sup>140</sup>

In contrast to passivity and withdrawal, this nonresistant love goes into the very heart of an evil situation and attempts to rectify it, giving of itself without any reservation whatsoever.<sup>141</sup> Agape is never stopped by rebuffs, never gives up; the more impossible the situation, the more effort love expends to redeem the offender.<sup>142</sup>

So Kaufman sees an active assertive love which advances into contact with situations of evil with no reservations, acting in

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<sup>139</sup>Ibid., p. 524.

<sup>140</sup>Gordon D. Kaufman, "Nonresistance and Responsibility," Concern No. 6 (Scottsdale: Independent Publication, 1958), p. 7.

<sup>141</sup>Ibid., p. 8.

<sup>142</sup>Ibid., p. 18.

nonresistant love to be redemptive, to do the reconciling work of the community of God's people.

#### A Biblical Realist Perspective

The theological writings of John Howard Yoder are representative of a philosophical hermeneutics which have been promoted under the name of "biblical realism."<sup>143</sup>

This perspective maintains that there are certain dimensions of the biblical vision of reality which resist the molds of contemporary world views, and stand in continuing creative tension with the cultural and philosophical streams of our age and perhaps of any age.<sup>144</sup>

Thus it does not hesitate to deal candidly with the vision of the divine order present in the teachings of Jesus, and to allow it to speak to our age with a minimum of a priori assumptions being read into the New Testament documents.<sup>145</sup>

As a biblical theologian, philosophical theologian, and an ethicist, Yoder's writings to date have centered in the issues of hermeneutics, ethics, political and social theory surrounding the role of the Christian pacifist and his witness to the state.

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<sup>143</sup>Representatives are Hendrik Kraemer, Otto Piper, Paul Minear, Markus Barth and Claude Tresmontant.

<sup>144</sup>John Howard Yoder, The Politics of Jesus (Grand Rapids: Eerdmans, 1972), p. 5.

<sup>145</sup>Ibid., p. 6.



In The Politics of Jesus Yoder affirms that Jesus is the norm in not only personal, but also in social and political ethics. Jesus saw himself as an agent of radical social change, and consequently he called into being a community of voluntary commitment, willing for the sake of its calling to take upon itself the hostility of the given society.<sup>146</sup>

In critique of contemporary interpretations which reject Jesus as normative, Yoder sees mainstream protestant, Catholic and neo-orthodox thought as choosing to be "realistic" or "responsible." Natural theology, likewise opts away from Jesus-as-norm by affirming that it is in studying the realities around us, not by a proclamation that we discern the right.<sup>147</sup>

If Jesus is not normative for Christian ethics, Yoder asks: (1) What then has come of the concept of revelation? Is there no Christian ethic? If there is no specifically Christian ethic, only a natural ethic held by Christians, does this abandoning of Christian substance apply to ethical truth only? (2) What becomes of the meaning of the incarnation if Jesus is not normative man? If he is man, but not normative, is this not the ancient ebionite heresy? If he is authoritative but not in his humanness, is not this a new gnosticism?<sup>148</sup>

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<sup>146</sup>Ibid., p. 45.

<sup>147</sup>Ibid., p. 20.

<sup>148</sup>Ibid., p. 22.

Jesus is normative for a social and political ethic, Yoder affirms, and his consciously political language, of the Kingdom was deliberately chosen, in fact, for Yoder little that Jesus said is not related to politics in some way.<sup>149</sup>

The alternative Jesus offers is not spiritual quietism, or establishment responsibility within the system, or the revolutionary crusade of the zealots. He chooses instead, servanthood.

Here at the cross is the man who loves his enemies, the man whose righteousness is greater than that of the Pharisees, who being rich became poor, who gives his robe to those who took his cloak, who prays for those who spitefully use Him. The cross is not a detour or a hurdle on the way to the kingdom; it is the kingdom come.<sup>150</sup>

He who would be a kingdom member will not be able to avoid the cross.

The believer's cross must be, like his Lord's, the price of his social nonconformity. It is not, like sickness or catastrophe, an inexplicable, unpredictable suffering; it is the end of the path freely chosen after counting the cost.<sup>151</sup>

This call of Jesus to take up his cross has a specific and clear meaning.

What Jesus refers to in his call to cross-bearing is rather the . . . inevitable suffering of those whose only goal is to be faithful to that love which puts one at the mercy of one's neighbor which abandons claims to justice for oneself and for one's own in an overriding concern for the reconciling of the adversary and the

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<sup>149</sup>Ibid., p. 99.

<sup>150</sup>Ibid., p. 61.

<sup>151</sup>Ibid., p. 97.

estranged . . . This is significantly different from that kind of "pacifism" which would say that it is wrong to kill but that with proper nonviolent techniques you can obtain without killing everything you really want or have a right to ask for . . . what Jesus renounced is not first of all violence, but rather the compulsiveness of purpose that leads men to violate the dignity of others . . . our readiness to renounce legitimate ends whenever they cannot be attained by legitimate means itself constitutes our participation in the triumphant suffering of the lamb.<sup>152</sup>

Speaking to the means of management of anger and hostility, Yoder correlates the specific New Testament references with what he feels are appropriate behavioral directives.

In general N. T. usage human wrath is a passion to be avoided (Eph. 4:31; Gal. 3:8; Matt. 5:22; I Tim. 2:8; Titus 1:7) or to be held in check (Eph. 4:26; James 1:19). Divine wrath is not to be understood in anthropomorphic analogy to human passion and is not served by human wrath (James 1:20).<sup>153</sup>

Human vengeance is forbidden and wrath must be left to God and to government who function to exercise it justly. The Christian is to control his wrath since it is of no service to the divine purposes.

So the disciple takes the way of the cross in returning good for evil in a suffering renunciation of retaliation in kind. The nonresistant Christian does not respond with compliance or acquiescence in evil, but may be both subordinate to all governments and rebel against all. True "subordination" is itself the Christian form of rebellion.<sup>154</sup>

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<sup>152</sup>Ibid., p. 244.

<sup>153</sup>Ibid., p. 199 note

<sup>154</sup>Ibid., p. 134.

Thus in Yoder's thought, Jesus is the norm for social ethics. This is not to call for a simplistic imitation of Christ. He notes the complete absence of a New Testament call to imitate Christ in celibacy, lifestyle, artisan employment, itinerant ministry, formation of cell groups and parabolic communications. The one exception thus stands out--the unparalleled call of all the New Testament documents to imitate Christ in the concrete social meaning of the cross in its relation to enmity and power. "Servanthood replaces dominion, forgiveness absorbs hostility. Thus--and only thus--are we bound by New Testament thought to 'be like Jesus'."<sup>155</sup>

#### Radical Anabaptist Perspective

A radical return to the New Testament documents as normative and to the teachings of Jesus as an authoritative discipline for the disciple's way of life is authentic to Anabaptist thought. A contemporary manifestation of this continuing thrust in Mennonite theology is John Miller's manual for discipleship in the covenanting community, based on the Sermon on the Mount.<sup>156</sup> This provides exposition of both Jesus' teaching on anger and on not resisting evil.

Dealing with the anger teachings of Matt. 5:21-26, Miller concludes that Jesus clearly wants his community of disciples free

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<sup>155</sup>Ibid., p. 134

<sup>156</sup>John W. Miller, The Christian Way (Scottsdale: Herald Press 1969).

from anger. Thus he calls those who belong to this society to stop angry outbursts, destructive insults, and hostile despising, belittling and hurting of others.<sup>157</sup>

Miller sees anger as "temporary madness which has no place in the life of the Christian community."<sup>158</sup> The seriousness of anger dare not be minimized. At the same time he affirms the need for people to recognize, own and openly deal with their true feelings. Anger should be acknowledged. To deny it and repress it is to compound anger with self-deception. There is no virtue in hiding it, for by hiding it we lose the power to deal with it.<sup>159</sup> Jesus gives two clear directives for handling conflict to reduce possibilities of anger: (1) For the offender, clear up offenses done against another just as soon as you become aware of them. Be quick to admit your wrong, prompt to deal with its consequences. This deals with your responsibility and may reduce the incentives to anger for your brother. (2) For the offended, take the initiative to "make friends quickly with your accuser" by re-establishing the bonds of fraternity. These two actions make it difficult for anger to arise.<sup>160</sup>

Considering Jesus' teaching on retaliation, (Matt. 5:38-42) Miller concludes that Jesus completely rejected retaliation in any form as a pattern of conduct for his disciples. This Jesus illustrates

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<sup>157</sup>Ibid., p. 47.      <sup>158</sup>Ibid., p. 48.

<sup>159</sup>Ibid., p. 48.      <sup>160</sup>Ibid., pp. 49-50.

with four examples drawn from the fields of personal relations ("If any one strikes you on the right cheek . . ."); of jurisprudence ("If any one would sue you and take your coat . . ."); of politics ("If any one forces you to go one mile . . ."); and of business ("Give to him who begs . . . or would borrow . . .") The principle within these applications is that we should not retaliate. The illustrations are "case" laws illustrating that the Christian will suffer, love and forgive rather than hate, retaliate or destroy.<sup>161</sup>

For Miller, the Christian community, and the Christian within the community must be straightforward in truth speaking, in immediate resolution of conflict, in dealing with offenses done by the brother or done against the brother. This discipline requires an act of the will, a commitment to obedience.<sup>162</sup> Jesus assumes that love for enemies, kindness toward persecutors, praying for the good of the attacker, are all possible for us. He is calling us to decision. Love your enemies!<sup>163</sup>

William Klassen, in his Anabaptist studies, deals with the interface of hostility and nonresistant commitment by first affirming that "the Anabaptist-Mennonite views the Christian life as a consistent expression of all-inclusive love."<sup>164</sup> This not only includes a refusal

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<sup>161</sup>Ibid., pp. 59-61.    <sup>162</sup>Ibid., p. 58.    <sup>163</sup>Ibid., pp. 62-63.

<sup>164</sup>William Klassen, "Anabaptist Studies," Radical Reformation Reader, Concern No. 18 (Scottsdale: Independently Published 1971), p. 96.

to "resist the one that is evil," but also to pray for persecutors, to bless and not curse them, to repay good for evil. To overcome evil with good responses is the authentic central thrust of nonresistance, which is best understood as a refusal to resist evil in kind.<sup>165</sup>

This is not passivity. Passive nonresistance, as it has evolved in the Mennonite community, absorbs the hurt, grits the teeth, resolves to love anyhow. In the presence of evil you do not simply allow people to take advantage of you. Authentic nonresistant love is an active response.

That is, you are not repressing your hostilities or your anger at what they're doing to you; but you're taking another means to overcome it. Certainly you never tolerate evil. Evil has to be overcome--it can be overcome. Jesus showed us that on the cross... Paul says, do all you can to live at peace; but if that breaks down and . . . there is an outbreak of hostility . . . and you are tempted to take vengeance, don't do it. Give place to the wrath of God . . . You get busy and do something yourself. You don't leave everything to God, although you leave vengeance to him. But when the enemy is hungry, you give him something to eat and drink. In other words you get rid of anger and overcome hostility by doing something positive about it by breaking down the resistance or the wall of hostility that exists between you and the enemy.<sup>166</sup>

"Depressed are the peacemakers," Klassen notes. He recommends dealing with hostility by moving beyond negative nonresistance to a creative approach which takes the offensive in doing good to the one who attacks.<sup>167</sup> As consistent apostles of a noncoercive way of dealing with hostility, we live under the conviction that the power of love can triumph over all hostility.<sup>168</sup>

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<sup>165</sup>Ibid., p. 98.      <sup>166</sup>Ibid., p. 98-99.      <sup>167</sup>Ibid., p. 101.

<sup>168</sup>Ibid., pp. 106-107.

### Summary

Affirming an ethic of absolute love, the sixteenth century Anabaptists called for a nonresistant response to those inflicting evil. Anger and hostility, though viewed as potential evil, were not categorically forbidden. Aggressive behavior, verbal aggression, anger and hostility are evidenced by early leaders but usually with self-conscious admission of guilt feelings for such negative impulses and responses.

The high ethic of love is rooted in a high vision of discipleship as Nachfolge Christi, a radical obedience to the principles taught and demonstrated by Christ. To follow Christ in life is to own Him as Lord. Thus a high ethic is directly linked to a high Christology.

Withdrawal from persecution and the inroads of the foreign elements of pietism, revivalism and fundamentalism led to an evolution in Mennonite thought which further suppressed and sublimated the experience of anger and hostility within the community of faith or the life of the believer and accentuated the demands for perfection in absolute love. The sixteenth century synthesis of individualism and brotherhood developed in the second and third generation into a cultural community in which the principle of voluntarism was largely lost, and the disciplining functions became social-moral constraints.



Contemporary theologians have unified the strands of this primitive Anabaptist thought into a systematic theological perspective which grounds the practice of nonresistant love in the nature of God, upholds the life and teachings of Jesus as normative for ethical and political decision-making, and calls the disciple to own and confess his anger and hostility, but to express it in nonviolent and non-resistant behavior of loving the other as the self.

Whether such high nonresistant values will create internal conflict and result in the overcontrol of hostility or the manifesting of passive and indirect forms of aggression which is less clearly forbidden will be now examined through empirical research measures of behavioral psychology.

## CHAPTER III

## THE NATURE OF HOSTILITY

## OVERVIEW

No definitions of aggression, hostility or violence have proved completely successful. No accepted nosology adequately labels violent behavior so that every possible instance is included within the definition while all excluded behaviors are clearly nonviolent.<sup>1</sup> The identical problem exists in labeling aggression or hostility.

No broadly accepted theory or model has won the support of more than its own adherents, although major attempts at synthesis have been made in the year of this dissertation by Fromm,<sup>2</sup> May,<sup>3</sup> and Bandura.<sup>4</sup>

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<sup>1</sup>Edwin Megargee, "A Critical Review of Theories of Violence," Crimes of Violence, A staff report submitted to the National Commission on the Causes and Prevention of Violence (Washington, D.C. Government Document, 1969), p. 1038.

<sup>2</sup>Erich Fromm, The Anatomy of Human Destructiveness (New York: Holt, Rinehart and Winston, 1973)

<sup>3</sup>Rollo May, Power and Innocence (New York: Norton, 1972).

<sup>4</sup>Albert Bandura, Aggression, A Social Learning Analysis (Englewood Cliffs: Prentice Hall, 1973).

Any adequate treatment of the nature of hostility must deal with the contributions of the psychoanalytic-instinctual theories, the behavioral aggressive-drive theories, the social learning theories, and the phenomenological-perceptual theories.

Contributing to the above mentioned theories are the ethological theories of Lorenz,<sup>5</sup> Ardrey,<sup>6</sup> Scott,<sup>7</sup> and the neurophysiological approaches such as Delgado,<sup>8</sup> Moyer,<sup>9</sup> et al. But these lie beyond the focus of this study, although the insights of both are to be integrated in each of the preceding. The ethologists, for example, trained in medicine, physiology, or zoology typically look at similarities and differences between species, using naturalistic observation and experimentation. Their major concerns are (1) the role of violence and aggression in the survival of the species, (2) the instigation to or triggering of particular acts of aggression and (3) how the aggressive behavior systems have evolved to the present state.<sup>10</sup>

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<sup>5</sup>Konrad Lorenz, On Aggression (New York: Harcourt, Brace Jovanovich, 1966).

<sup>6</sup>Robert Ardrey, African Genesis (New York: Atheneum, 1961).

<sup>7</sup>J. P. Scott, Aggression (Chicago: University of Chicago Press, 1958).

<sup>8</sup>J. M. R. Delgado, Physical Control of the Mind (New York: Harper and Row, 1969).

<sup>9</sup>K. E. Moyer, "The Physiology of Aggression," in Jerome Singer, The Control of Aggression and Violence (New York: Academic Press, 1971) pp. 61-93.

<sup>10</sup>Megargee, p. 1051.

Lorenz, the most widely recognized theorist of the ethologists, sees human aggressiveness as an instinct fed by an everflowing fountain of energy. It is not primarily a reaction to outside stimuli, but a built-in inner excitation that seeks release and expression regardless of the adequacy of the stimulus. "It is the spontaneity of the instinct that makes it so dangerous."<sup>11</sup> Lorenz's model, like Freud's, can be termed a hydraulic model, the mechanism being similar to the contained pressure of dammed up water or sealed containment of steam.<sup>12</sup>

Critiques of the ethologist's contributions have been carefully done, among the better being those of Fromm<sup>13</sup> and Kauffman.<sup>14</sup> In this chapter the psychoanalytic, the aggressive-drive, the social learning and the phenomenological perspectives will be considered.

#### PSYCHOANALYTIC-INSTINCTUAL THEORIES

##### Freud

Psychoanalytic approaches to the study of aggression are noted deeply in the thought and theories of Sigmund Freud, although the

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<sup>11</sup>Lorenz, pp. 209ff.

<sup>12</sup>Erich Fromm, p. 17.

<sup>13</sup>Ibid., pp. 16-32.

<sup>14</sup>Harry Kaufmann, Aggression and Altruism (New York: Holt, Rinehart and Winston, 1970), pp. 14-20.

instinctivist tradition which he furthered originates in classic Hellenic philosophy, and found simultaneous expression in the psychologies of William James<sup>15</sup> and William McDougal<sup>16</sup> in American thought.

Freud postulated that man is motivated by two groups of biologically based instinctual drives which he finally labeled life instincts--eros--and death instincts--thanatos. The life energy, or libido was directed toward the survival and preservation of the individual and the face; the death instinct is directed toward the destruction of the individual.<sup>17</sup> The existence of this "death instinct" was for Freud the logical conclusion of this view of instinctual aims as seeking to return the organism to a previous quiescent state.<sup>18</sup> Freud comments:

It was not easy, however, to demonstrate the activities of this supposed death instinct. The manifestations of Eros were conspicuous and noisy enough. It might be assumed that the death instinct operated silently within the organism toward its dissolution, that, of course, was no proof. A more fruitful idea was that a portion of the instinct is diverted towards the external world and comes to light as an instinct of aggressiveness and destructiveness. In this way the instinct could be

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<sup>15</sup>William James, Principles of Psychology (New York: Holt, Rinehart and Winston, 1890).

<sup>16</sup>William McDougal, The Energies of Men (New York: Scribner's, 1932).

<sup>17</sup>Sigmund Freud, New Introductory Lectures on Psychoanalysis (London: Hogarth Press, 1937), p. 139.

<sup>18</sup>Megargee, p. 1056.

pressed into the service of Eros, in that the organism was destroying some other thing, whether animate or inanimate, instead of destroying its own self.<sup>19</sup>

Thus for Freud, the source of the death instinct is innate; the object is originally and ultimately the self, but through interaction with others becomes secondarily directed outward; the aim is nothing short of complete destruction.

If we are to take it as a truth that knows no exception that everything living dies for internal reasons--becomes inorganic again--then we shall be compelled to say that "the aim of all life is death" . . .<sup>20</sup>

There are analysts who hold with Freud that the aim of the redirected aggressive thrust is also total annihilation of the object.

The drive . . . is toward total destruction of objects, animate or inanimate, and that all attempts to be "satisfied with less," with battle with or domination of the object, or with its disappearance imply restrictions of the original aims.<sup>21</sup>

Thus the psychoanalytic theory is at root, a theory of violence. If, as hypothesized, the urge is either "all or nothing," we need to inquire into inhibitory mechanisms and the loss of controls; research into instigation is pointless.

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<sup>19</sup>Sigmund Freud, Civilization and Its Discontents (London: Hogarth, 1961), p. 119.

<sup>20</sup>Sigmund Freud, Beyond the Pleasure Principle (London: Hogarth, 1955), p. 38.

<sup>21</sup>Heinz Hartmann, E. Kris and R. M. Lowenstein, "Notes on the Theory of Aggression," in Anna Freud, et al., The Psychoanalytic Study of the Child (New York: Inter. Univ. Press, 1949), p. 18.

Fromm

The ethologist-instinctivists come into a frontal conflict at this point since observation of both intraspecie and interspecie conflict indicates it is generally instrumental aggression, which ends when the goal is obtained without continuing on in destruction.<sup>22</sup>

Erich Fromm notes:

The majority of psychoanalysts, while following Freud in every other way, refused to accept the theory of the death instinct . . . They made a compromise by acknowledging a "destructive instinct," as the other pole of the sexual instinct.<sup>23</sup>

For most psychoanalytic thinkers, aggression presumably originates internally like other endogenous drives. The lack of evidence for a physiological drive is recognized to be a virtually insoluble problem since the constructs are not capable of empirical verification.<sup>24</sup>

The most recent attempt to make the psychoanalytic stance credible is Erich Fromm's The Anatomy of Human Destructiveness which takes a self-consciously psychoanalytic position while refusing both instinctivism and behavioralism.

Psychoanalysis is essentially a theory of unconscious strivings, of resistance, of falsification of reality according to one's subjective needs and expectations (transference) of character, and of conflicts between passionate strivings embodied in character traits and

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<sup>22</sup>Lorenz, p. 234.

<sup>23</sup>Fromm, p. 15.

<sup>24</sup>Bandura, p. 14.

demands for self-preservation. In this revised sense (although based on the core of Freud's discoveries) the approach of this book to the problem of human aggression and destructiveness is psychoanalytic--and neither instinctivistic nor behavioristic.<sup>25</sup>

Rallying physiological, ethological and anthropological data, Fromm concludes that defensive aggressiveness is "built in" in the human brain as in the other animals, but occurs with extraordinary destructiveness--"hyperaggression"--in man. This aggression, defined as:

All acts that cause, and are intended to cause, damage to another person, animal, or inanimate object. The most fundamental distinction among all kinds of impulses subsumed under the category of aggression is that between biologically adaptive life-serving, benign aggression and biologically nonadaptive, malignant aggression.<sup>26</sup>

These two categories of aggression--benign and malignant--form the positive-negative polarity which parallels the assertive-aggressive distinction in behaviorism and the constructive-destructive contrast in the phenomenological schools.

#### Menninger

A contrasting psychoanalytic theory (and more authentically Freudian) is that advanced by Karl Menninger, who accepts the concept of the death-instinct,<sup>27</sup> but in a more clinical than biological light.

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<sup>25</sup>Fromm, p. 84.

<sup>26</sup>Ibid., p. 187.

<sup>27</sup>Karl Menninger, Man Against Himself (New York: Harcourt and Brace, 1938), pp. 117-118.



When the equilibrium of adjustment is seriously disrupted, frustrations increase, satisfactions decrease, personal alarm soars, and aggressive impulses push toward the goal of destruction.<sup>28</sup>

Such destructive violence, within the constraints of community, must be tightly controlled, sublimated or neutralized.

The "equilibrium of adjustment" may be threatened by external threat or attack, or by loss of internal stability (through intense psychic conflicts, weakened resistances or repressions.) The tension and imbalance produced can be represented by five levels of dysfunction. Menninger lists these as (1) nervousness, a slight impairment, (2) neurosis, (3) naked aggression, (4) psychosis, and (5) abandonment of the will to live.<sup>29</sup>

In the third level of dysfunction, there is a loss of ego control over the innate destructive drives, other evidences of internal disorganization appear and there is a disintegration of social conformity. Violence, as an emergency line of defense, forestalls further disintegration. It is an emergency control device, for the discharge of energy to restore psychic balance.<sup>30</sup>

Thus for Menninger, naked aggression, or violence, is characterized by behavior which: (1) does not disguise its purpose;

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<sup>28</sup>Karl Menninger, The Vital Balance (New York: The Viking Press, 1967).

<sup>29</sup>*Ibid.*, pp. 162-63.

<sup>30</sup>*Ibid.*, pp. 213-49.

- (2) disregards customs and reality without controls of conscience; and
- (3) is based on impaired judgment, perception, and consciousness.

So the psychoanalytic-instinctivistic theories, based on the hydraulic model of innate drives and pressures continue to shape a major stream of thought. It has not produced empirical research to validate its therapeutic mythology, nor has it sharpened our nosology since it tends to be largely a theory of violent aggression and its sublimated acculturated forms. To move more precisely toward understandings of human hostilities, we must turn to the behavioral-aggressive drive theorists.

#### BEHAVIORAL AGGRESSIVE-DRIVE THEORIES

In contrast to the instinctive hereditary approaches of the psychoanalysts and the ethologists, the behaviorists see the instigation to aggression as being environmentally induced. Their constructs are parsimonious, rigorous empirical verification of inferences is attempted, their theoretical formulations, where possible, are tied to directly observable events.

#### Yale Group

The most widely known and thoroughly researched theory of environmental causation emerged from the Yale group of psychologists. In the original formulation, the basic postulate of the Yale group was:

That aggression is always a consequence of frustration. More specifically the proposition is that the occurrence of aggressive behavior always presupposes the existence of frustration and contrariwise, that the existence of frustration always leads to some form of aggression.<sup>31</sup>

No opinion was offered on the origins of this correlated occurrence of frustration or aggression, they simply hypothesized the relationship whether it is innate or learned.

Frustration was defined as any interference with an ongoing goal response, aggression as an act whose goal response is injury to an organism, (or organism-surrogate).<sup>32</sup>

The frustration-aggression hypotheses contended that interference with goal-directed activity induces an aggressive drive which, in turn, motivates behavior designed to injure the person toward whom it is directed. Infliction of injury assumedly reduces the aggressive drive.<sup>33</sup>

### Critiques

The notion that frustration always leads to aggression aroused the first intense criticism. A number of studies indicated that aggression is not the inevitable consequence of frustration. Consequently, Miller reformulated the hypothesis to read "frustration

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<sup>31</sup>John Dollard, Frustration and Aggression (New Haven: Yale University Press, 1939), p. 1.

<sup>32</sup>Ibid., p. 11.

<sup>33</sup>Ibid., pp. 53-54.

produces instigation to a number of different types of responses, one of which is an instigation to some form of aggression."<sup>34</sup>

The second major criticism questions the assertion that only frustration can elicit aggression. Arnold Buss has suggested that attack, chronically recurring generalized frustrations, general discomfort, illness or substandard living conditions may also become instigations to aggress.<sup>35</sup> These can be viewed as various kinds of frustrations. Instrumental aggression is a more accurately defined exception.

A third critique centers in the global intent of the hypothesis and the circularity which results from the extreme flexibility of the words used in both the antecedent and the consequent term. Any antecedent situation that precedes aggressions can, by definition be termed "frustration" and conversely where the experimenter imposes "frustration" (by his own definition) and no aggression is observed it can still be maintained that somewhere, an instigation to aggress is present.<sup>36</sup>

In spite of these difficulties, the corollary hypotheses to the frustration-aggression theory have touched off extended research.

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<sup>34</sup>Neal Miller, "The Frustration-Aggression Hypothesis," Psychological Review, XLVIII, 1941, p. 338.

<sup>35</sup>Arnold Buss, The Psychology of Aggression (New York: Wiley, 1961)

<sup>36</sup>Kaufmann, pp. 28-29.

Dollard and associates postulated that the amount of frustration, and hence the strength of instigation to aggression, was a function of three factors: (a) the drive strength of the frustrated goal response; (b) the degree of interference with the frustrated response; and (c) the number of frustrated response sequences. Thus, aspects of frustration can remain active over a period of time, and frustration from different events can summate.<sup>37</sup>

The major difficulty in testing these factors is that we have no way of determining decisively whether the experimental manipulations have influenced the instigation, the inhibition, or the stimulus factors.

As a result, laboratory studies have varied widely. Frustration may sometimes increase aggression,<sup>38</sup> it may have no effect on aggressive behavior,<sup>39</sup> or it may even reduce aggressive responding.<sup>40</sup>

In those experiments indicating positive results, frustration usually exerts an influence only in conjunction with prior training

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<sup>37</sup>Dollard et al. pp. 28-32.

<sup>38</sup>Leonard Berkowitz, "The Concept of the Aggressive Drive," in Advances in Experimental Social Psychology (New York: Academic, 1965), pp. 301-29.

<sup>39</sup>Arnold H. Buss, "Instrumentality of Aggression," Journal of Personality and Social Psychology, 1966, III, pp. 153-162.

<sup>40</sup>D. Z. Kuhn, C. H. Madsen, Jr., and W. C. Becker, "Effects of Exposure to an Aggressive Model and 'Frustration' on Children's Aggressive Behavior, Child Development 1967, XXXVIII, pp. 734-45.

in aggression or exposure to aggressive modeling (which lends support to the social learning theories).<sup>41</sup>

Since frustration may or may not produce aggression, inhibitory factors were introduced by drive proponents as additional controlling influences. A frustrated person will tend to suppress overt aggression which will likely be punished. The strength of inhibition will vary positively with the severity of punishment anticipated. The relationship between punishment and inhibition has proven in research to be highly varied and complex.<sup>42</sup>

Research into displacement of aggression, (a Freudian concept now empirically applicable) and the catharsis of aggressive energies have tended to support the validity of displacement theories<sup>43</sup> and to raise serious question on the cathartic effect of aggressive action. A large body of research evidence shows that direct or vicarious participation in aggressive activities tends to maintain the behavior at its original level or to increase the likelihood of subsequent aggression. It appears that direct or vicarious participation in aggression can have three separable effects each working in a different

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<sup>41</sup>Bandura, p. 33.

<sup>42</sup>Ibid., p. 34.

<sup>43</sup>Albert Bandura and R. H. Walters, Social Learning and Personality Development (New York: Holt, Rinehart and Winston, 1963).

direction: It can reduce the aggressive drive; or reinforce aggressive responses, or alter the strength of inhibitions.<sup>44</sup>

Thus the frustration-aggression theory has provided the occasion for extensive behavioral research. It in no way invalidates the psychoanalytic or ethological assumption that instigation to aggression is innate. It does not differentiate between inherited and acquired instigations to aggression. It does demonstrate that environment plays a crucial role in addition to genetic predispositions.

#### SOCIAL LEARNING THEORIES

Social learning theorists, though sharing common learning theory principles with the frustration-aggression theorists, found that drive theories failed to provide an adequate starting point for their investigations of aggression. Their focus has generally been on the factors that facilitate or impede the learning of aggressive habits. Their major area of emphasis has centered in the developmental process, investigating how child rearing practices and the various reward and punishment contingencies influence the formation of aggressive or nonaggressive habits.

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<sup>44</sup>Seymour Feshbach, Aggression, in P. H. Mussen, Ed., Carmichael's Manual of Child Psychology, II (New York: Wiley, 1970) pp. 159-259.

### Rotter

Social Learning theorists, noting the discrepancy between responses to the same frustration shown by persons in different cultures, suggest that expectancy is the major factor influencing the amount of frustration which occurs when a given goal response suffers interference. These expectancies are formed during the developmental process largely via social learning.<sup>45</sup>

Rejecting the basic assumption that all behaviors are impelled by inner forces--needs, drives, impulses--often operating below conscious awareness, the Learning theorists pointed out the circularity of such reasoning. The inner determinants are typically inferred from the behavior they supposedly caused which is then attributed to the inferred impulse.<sup>46</sup> The existence of motivated behavior was not in question, but rather whether such behavior can be explained by drive theory, vis a vis social-contextual variables.

### Bandura

For example, Bandura points out that the expression of aggressive behavior can be predicted with greater accuracy from a knowledge of the social contexts (church, school, ghetto sidewalk, athletic

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<sup>45</sup>Julian B. Rotter, Social Learning and Clinical Psychology (Englewood Cliffs: Prentice Hall, 1954).

<sup>46</sup>Bandura, p. 39.



gymnasium), the targets (parent, priest, teacher or peer), the role of the performer (policeman, soldier, teacher, referee) and other cues that reliably signify potential consequences for aggressive actions. Contrast the preceding with an analytic assessment of the performer as a basis for predicting responses.<sup>47</sup>

Thus the focus of causal analysis shifts from hypothesized inner determinants to a precise examination of external influences on responsiveness. Human behavior is extensively analyzed in terms of stimulus events that evoke it and the reinforcing consequences that alter it.<sup>48</sup>

### Skinner

Social Learning theory is clearly derivative from the behavioral theories of operant conditioning, which in their most pronounced form consider any view of human behavior being impelled by intentions, purposes, aims or goals as prescientific and useless.<sup>49</sup> Instead, the study of what reinforcements tend to shape human behavior and how to apply these reinforcements most effectively is of relevant value. To

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<sup>47</sup>Albert Bandura, Relationship of Family Patterns to Child Behavior Disorders, Progress Report, 1960, Stanford University, Project No. M-1734, United States Public Health Service.

<sup>48</sup>Albert Bandura, Aggression, p. 42.

<sup>49</sup>B. F. Skinner, Beyond Freedom and Dignity (New York: Knopf, 1971).

state the position of B. F. Skinner most concisely, is to affirm that apart from genetic endowment, behavior is determined entirely by reinforcement.<sup>50</sup>

Skinner's perspective on aggression is stated clearly:

Let us consider some examples in which the environment takes over the function and role of autonomous man. The first, often said to involve human nature, is aggression. Men often act in such a way that they harm others, and they often seem to be reinforced by signs of damage to others. The ethologists have emphasized contingencies of survival which would contribute these features to the genetic endowment of the species, but the contingencies of reinforcement in the lifetime of the individual are also significant, since anyone who acts aggressively to harm others is likely to be reinforced in other ways--for example by taking possession of goods. The contingencies explain the behavior quite apart from any state or feeling of aggression or any initiating act by autonomous man.<sup>51</sup>

A more mediating position, that of Bandura, recognizes the determinants of behavior arising from man's cognitive functioning, so man is neither driven by inner forces nor buffeted helplessly by environmental influences. Rather, there is a continuous reciprocal interaction between behavior, the cognitive controls and the environmental controls.<sup>52</sup>

Thus the focus for study of aggression is on explaining how aggressive patterns of behavior are developed, what provokes aggressive behavior, and what maintains aggressive actions.

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<sup>50</sup>Ibid., p. 12-17.      <sup>51</sup>Ibid., p. 176-177.

<sup>52</sup>Bandura, p. 42-43.

## PHENOMENOLOGICAL-PERCEPTUAL THEORIES

The phenomenological theorists, gathering their data in naturalistic settings and clinical observations, base their insights on the conscious awareness and the self-reports of the individual. Stressing that the individual reacts to his world only in terms of his perception of it, and assuming that the verbal statements reflect his phenomenal reality, they employ the introspective methodology for personality research.<sup>53</sup>

May

Among the existentially inclined phenomenologists, Rollo May's work on the analysis of aggression is outstanding.<sup>54</sup>

Defining power as "the ability to cause or prevent change," May sees it as existing in two dimensions: (1) Potentiality--latent power with the ability to cause change at some future time, and (2) Actuality--the ability to be, to affect, to influence, to produce change.<sup>55</sup> "The origins of power are also the origins of aggression. For aggression is one use--or misuse--of power."<sup>56</sup>

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<sup>53</sup>Theodore Millon, Modern Psychopathology (Philadelphia: W. B. Saunders, 1969), pp. 60-61.

<sup>54</sup>Rollo May, Power and Innocence (New York: W. W. Norton, 1972)

<sup>55</sup>*Ibid.*, pp. 99-100.

<sup>56</sup>*Ibid.*, p. 123.

Power-to-be emerges from the original feeling of worth, resulting in the need to affirm one's own being.<sup>57</sup> From self-affirmation, the growing individual moves to the next level of experiencing his own power, which is self-assertion. The process of self-affirmation and self-assertion is the existential experience of being. Here May quotes Paul Tillich. "Every being affirms his own being. Its life is its self-affirmation--even if the self-affirmation has the form of self-surrender."<sup>58</sup>

This power to be becomes evident in the continuous struggles of being against nonbeing--nonbeing consisting of all aspects that negate and destroy being such as conformism, which destroys uniqueness and originality; hostility, which shrinks courage, generosity, and the capacity to understand the other; destructiveness, which eventuates in death itself.

"A life process is the more powerful, the more nonbeing it can include in its self-affirmation, without being destroyed by it!"<sup>59</sup>

The aim of such inclusion of nonbeing is not denial or repression of all such expressions, but to confront them directly, accept them as necessary parts of the self, endeavor to absorb and

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<sup>57</sup>Ibid., p. 137.

<sup>58</sup>Paul Tillich, The Courage to Be (New Haven: Yale University Press, 1952), p. 39.

<sup>59</sup>Ibid., p. 4.

assimilate them and thus reduce their destructive power, by integrating their thrust into constructive creativity.

As a continuation of the three preceding levels--self-worth, self-affirmation, self-assertion--May sees aggression as the action which moves into another's territory to accomplish a restructuring of power. It occurs because the individual or group is convinced that the restructuring cannot come by the preceding levels.<sup>60</sup>

Aggression emerges on the spectrum at the point where overt conflict also emerges. Although conflict may be faintly detected in self-affirmation . . . and self-assertion, on those levels it is typically inward . . . But in aggression there is no question about the overt conflict. There occurs a pitting of interest against interest, and the aggressive act is an endeavor to come to some resolution in this conflict.<sup>61</sup>

Here May outlines the major polarity in aggressive acts--constructive and destructive. Constructive forms cut through barriers to relationship, confront not to hurt but to penetrate into his consciousness, defend against threats to one's integrity, and actualize one's self and one's ideas in a hostile situation, ultimately overcoming the blocks to healing.<sup>62</sup>

Destructive aggression seeks to create distance, to destroy, to annihilate the other. It is not synonymous with violence, since for May, violence can be constructive and even lifegiving when it affirms the self in the most authentically human sense.<sup>63</sup>

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<sup>60</sup>May, p. 148.

<sup>61</sup>Ibid., p. 149.    <sup>62</sup>Ibid., p. 151.    <sup>63</sup>Ibid., p. 183-184.

Obviously, the phenomenological approach of May, and of the similar formulations of Rogers,<sup>64</sup> Maslow,<sup>65</sup> and Perls<sup>66</sup> are most useful in clinical observation and therapeutic encounter.

### Perls

The Gestalt theory, developed by Perls, parallels May at most points. The thrust toward self-worth, self-affirmation, self-assertion, self-aggressiveness is seen in Gestalt thought as the self-regulating wisdom of the organism which makes contact with the environment, experiencing excitation in awareness and sensing of the emerging configurations of relationship (Gestalts).<sup>67</sup>

For Perls, the aggressive movement toward contact is comprised of attitudes and acts of annihilating, destroying, initiative and anger. All these are essential to growth in the organism/environment field; given rational objects, they are "healthy." . . . But when the individual attempts to deny and eradicate these functions, valuable parts of the personality are lost, especially self-confidence, feeling and creativity.<sup>68</sup>

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<sup>64</sup>Carl R. Rogers, On Becoming a Person (Boston: Houghton-Mifflin, 1961).

<sup>65</sup>Abraham Maslow, Motivation and Personality (New York: Harper and Brothers, 1954).

<sup>66</sup>Frederick S. Perls, Ralph Heferline and Paul Goodman, Gestalt Therapy (New York: Dell, 1951).

<sup>67</sup>*Ibid.*, p. viii-ix.

<sup>68</sup>*Ibid.*, p. 340.

Annihilating as differentiated from destroying, is rejecting the object and removing it from existence. It is a "cold" defensive action (no appetite is involved, hence, no warmth). Destroying is a function of appetite, since growth comes in destruction of existing forms, and assimilation of new matter. Thus the warmth and enjoyment of destroying interpersonal barriers, breaking down of prejudices.<sup>69</sup> The three aggressive components, destroying, annihilating and initiative, may be experienced with anger. In its constructive drive toward intimacy it attempts to destroy and restructure the existing obstacles to contact, or to annihilate the intervening variables. In general, anger is a sympathetic passion; it unites persons because it is mixed with desire.<sup>70</sup>

(Perls sees the frustration-aggression hypothesis as completely omitting the warm appetite in angry aggression.)

Thus annihilating, destroying, initiative and anger are functions of good contact, necessary for the livelihood, pleasure and protection of any organism in a difficult field. But the fixations of these functions--hatred, vengeance, habitual combativeness, murder--are at root destructive of both self and other.<sup>71</sup>

Thus for Perls, as for May, the growth directed self-actualizing assertive and aggressive energies can be constructive, but may

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<sup>69</sup>Ibid., p. 341.    <sup>70</sup>Ibid., pp. 343-344.    <sup>71</sup>Ibid., p. 345.

fixate, freeze and turn lifeless and destructive. When emerging from the centered self--a self aware of self-worth and capable of self-affirmation--they can be directed toward constructive affirmation of the other's worth in creative relationship.

## OVERVIEW OF THEORIES

### Models

Modeling of the four theoretical approaches may clarify the ways the motivational components of aggression are conceptualized in Table 1.

Functional or dysfunctional aggression may occur in all of the models resulting in either benign or malignant, constructive or destructive aggression.

### Definitions

At this point, it is helpful to reaffirm the working definitions given earlier in this study in more complete form.<sup>72</sup>

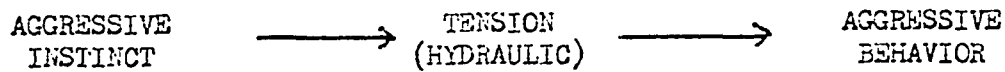
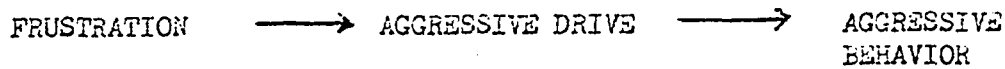
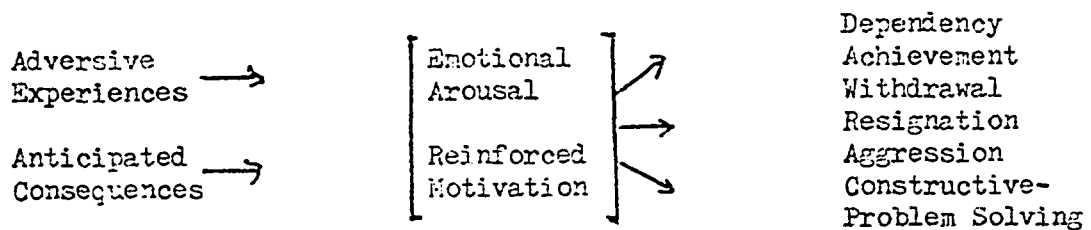
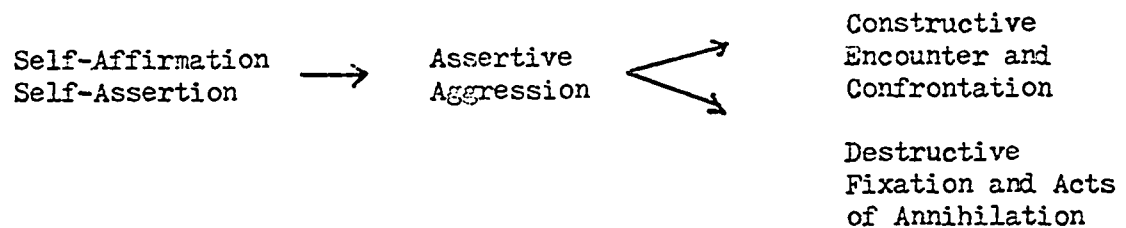
Aggression is an angry or instrumental response that administers punishment, pain or coercive force from the organism to another, delivering noxious stimuli in an interpersonal context (or to inanimate objects).

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<sup>72</sup>Pages 5-8.



TABLE I

INSTINCT THEORYAGGRESSIVE DRIVE THEORYSOCIAL LEARNING THEORYPHENOMENOLOGICAL THEORY

Anger is an emotional response with autonomic, facial, respiration, and metabolic manifestations which may produce postural and gestural responses.

Hostility may be inferred when the attack is reinforced more by the injury and pain of the victim than by an extrinsic reinforcer, an implicit residual negativism measurable in intensity when verbalized or acted out.

(As behavioral definitions, these integrate the contributions of Learning theory and Phenomenological perspectives.)

Aggression can be further differentiated by the motor response system used, and by the nature of the response as active or passive, direct or indirect. Arnold Buss has supplied us with an eight-fold classification of aggressive behavior by applying these six criteria.

TABLE II

VARIETIES OF HUMAN AGGRESSION<sup>73</sup>

	ACTIVE		PASSIVE	
	Direct	Indirect	Direct	Indirect
VERBAL	Insulting the Victim	Malicious Gossip	Refusing to Speak	Refusing Consent Vocal or Written
PHYSICAL	Punching the Victim	Practical Joke Booby Trap	Obstructing Passage Sit-in	Refusing to do Necessary Task

<sup>73</sup>Arnold Buss, "Aggression Pays," in Jerome Singer, p. 8.

The essence of passive aggression is to deliver noxious stimuli by obstructing the normal processes of interpersonal behavior and as such gathers coercive strength as an aggressive act, though it be an immobile posture which communicates by withholding the accepted human semiotics.

A second useful classification is the behavioral distinction between angry aggression and instrumental aggression which is initiated by competition or the awareness of the desired reinforcers availability by means of aggressive actions directed toward obtaining the object. Instrumental aggression behaviors are more frequently observed because of their functionality than are angry aggressive behaviors.

TABLE III

ANGRY AND INSTRUMENTAL AGGRESSION<sup>74</sup>

	Stimulus	Emotion	Response	Reinforcer
Instrumental Aggression	Competition, A Reinforcer possessed by another	(none)  (possibly appetite)	Aggression	Acquisition of wanted reinforcer-- victory, money food, status
Angry Aggression	Anger inducers insult, attack noxious stimuli annoyers, etc.	Anger	Aggression	Discomfort of the victim; pain, suffer- ing; embarras- sment

<sup>74</sup>Ibid., p. 11.

With the identification of the reinforcer involved in a particular aggressive act, a cautious inference of intent becomes possible. Intent is inferred by examining the stimuli antecedent to the response and its consequences.<sup>75</sup>

These behavioral definitions allow the integration of phenomenological perspectives, which also deal primarily with the "what and how" of behavior as perceived and experienced in the "here and now." They resist postulating a hydraulic-instinctivistic explanation, and thus incorporate those elements of psychoanalytic theory which explore the circular systems of behaviors in the living situations. Thus they appropriately incorporate insights of the social psychoanalytic views of Fromm<sup>76</sup> and Sullivan.<sup>77</sup>

The research to follow is based on behavioral and interpersonal-social-phenomenological measures of aggression which utilize the preceding definitions and distinctions of types of aggression. The interpretations of the data will be largely based on Behavioral and Phenomenological theories, but with psychoanalytic constructs and insights where they offer explanatory and integrative perspectives unavailable in the other theories.

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<sup>75</sup>Ibid., p. 10.

<sup>76</sup>Erich Fromm, The Anatomy of Destructiveness. (New York: Holt, Rinehart and Winston, 1973).

<sup>77</sup>Harry Stack Sullivan, The Psychiatric Interview (New York: W. W. Norton, 1954), pp. 218-219.

## CHAPTER IV

## THE MEASUREMENT OF HOSTILITY

The measurement of hostility, the identification of styles of aggressive behavior, and the incidence of anger arousal all assume unique and special significance when explored within a community committed not only to nonviolence but to nonresistance.

From the historical-theological study, we have tentatively hypothesized that persons in the Anabaptist-Mennonite tradition, though rejecting direct active aggressive behavior, manifest hostility in indirect and passive ways; that the controls and inhibitions against the expression of hostility tend to foster the overcontrol of hostility and a maintenance of negative attitudes and feelings.

To test these hypotheses empirically, the research design presented in Chapter One<sup>1</sup> was carried out with the following particulars:

Data Field

The ten Mennonite congregations in the state of Ohio, (five from the Mennonite Church, four from the General Conference Mennonite Church, and one united congregation holding membership in both groups) were contacted, all responding with an invitation for the research to

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<sup>1</sup>See pp. 8-14.

be conducted. Full cooperation was offered by the pastors and the selected couples.

Three of the congregations are large, (by Mennonite standards) with three to five hundred members. In these congregations, a random table of numbers was applied to the membership list, thirty random couples were selected and invited from each of these congregations by a personally addressed letter.<sup>2</sup> Since the membership of the other congregations vary from seventy-seven to two hundred,<sup>3</sup> the attempt was made to include the entire available field of resident married couples with the result of obtaining completed tests from over three-fourths of the married couples in each of five of the six groups, the minimal participation<sup>4</sup> from the sixth group is less representative, but since no one congregation is compared with another in this study, their tests are retained in the total sample.

The resulting data field of four hundred fourteen persons,<sup>5</sup> containing one hundred ninety-four couples completed the three testing instruments and the covering data questionnaires.<sup>6</sup>

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<sup>2</sup>Ebenezer Mennonite Church, Bluffton, Ohio, (470 members) and First Mennonite Church, Bluffton, Ohio, (649 members); Oak Grove Mennonite Church, Smithville, Ohio, (364 members).

<sup>3</sup>Pike, Elida, Ohio (77); Central, Elida (116); Salem, Elida (111); Bethel, Wadsworth (115); Sonnenberg, Kidron (199); Salem, Kidron (228), First Mennonite, Wadsworth (198).

<sup>4</sup>Salem, 5 couples.

<sup>5</sup>(n=414, 205 female, 209 males).

<sup>6</sup>Appendices 1 to 4.

### Testing Process

All data was gathered in an eight-day period. Five congregational groups were tested on Sunday, December 29, 1973, the second five on Sunday, January 6, 1974. All tests were administered by the same researcher, with minimal, mechanical instructions. The subjects were informed that the research was concerned with determining "how Mennonites handle stress and frustration." All tests were administered in forty-minute periods, in a church setting. Any increased influence toward giving answers of greater social desirability due to expectations of the church setting is identical for each group within the data field. No discussion of the nature of the hypotheses or the perspectives of any individuals, or the researcher occurred prior to or during the administration of the tests.

### Sample Characteristics

The sample shows a representative age distribution as shown on Table IV. The percentages of each age group are listed with two columns reporting the national age distribution of the Mennonite population as indicated by the Mennonite Church Profile.<sup>7</sup>

The age distribution of the sample shows a lower percentage

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<sup>7</sup>Data obtained from Howard Kauffman, Director, Church Member Profile, Goshen, Ind., Data are for 1972.

TABLE IV  
AGE DISTRIBUTION OF SAMPLE

Age	Subjects	Percentage of n.	MCP MC	MCP GC
20-24	31	.07	.11	.08
25-29	20	.05	.09	.06
30-34	35	.08	.07	.07
35-39	39	.09	.09	.09
40-44	46	.11	.11	.12
45-49	68	.16	.08	.12
50-54	57	.14	.08	.09
55-59	40	.10	.06	.09
60-64	35	.08	.06	.08
65-69	20	.05	.03	.05
70-74	13	.03	.03	.05
75-79	7	.02	.02	.03
80-84	3	.01	.01	.01

n = 414, Total % .99

Mean age 49 (48.83)



in the age 20 to 30, and a higher percentage in the 45 to 55 groups.<sup>8</sup>

The educational profile of the sample, broken into seven categories indicating the highest level of formal education achieved is as follows in Table V.

The educational data indicates the sample contains a higher percentage of college graduates than the national profile, but other averages show no significant variation. (Allowing for the skew in elementary and high school percentages caused by inclusion of the 10 to 20 year old age groupings still in elementary and high school) Other educational level achievements show no significant variations from the mean percentages of MC and GC percentages combined.

The annual income of couples is significantly higher for the Ohio sample than for the national profile (the median income being \$1,000 above the national median for the Mennonite Church Profile.)

The listing of chief occupations (indicating the one occupation which occupies most of the subject's time), essentially parallels the national profiles with the exclusion of the student category which includes much of the fifteen percent under the age of twenty. The one marked exception is the high incidence of professional or technical workers among the Ohio sample as compared with the national figures.

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<sup>8</sup>The percentages are not one-for-one since this sample's percentages were calculated with 100% equalling ages 20-84, and the MCMP percentages include fourteen percent in the under twenty age group which could alter the other figures plus or minus several percentile points.

TABLE V  
EDUCATIONAL ACHIEVEMENT LEVEL

Educational Level Reached	Subjects	Percentages	MCP MC	MCP GC
Elementary	47	.11	.28	.20
Some High School	50	.12	.21	.17
High School or Trade School Graduate	138	.33	.25	.25
Some College	68	.16	.12	.16
College Graduate	56	.14	.05	.06
Some Graduate Study	17	.04	.03	.05
Graduate or Professional Degree	39	.09	.06	.12

n = 414

Total % = .99

TABLE VI

ANNUAL INCOME<sup>9</sup>

	Subjects	Percentage	MCP MC	MCP GC
under \$5,000	19	.05		
under 8,000	52	.13		
under 10,000	89	.22		
under 12,000	71	.18		
under 15,000	67	.17	.15	.12
under 20,000	55	.14	.12	.09
under 25,000	33	.08	.05	.02
under 35,000	16	.04	.04	.03
under 50,000	2	.00	.00	.00

n = 404 (reporting)      % = 101

Median income      \$11,350  
National MCP Median      10,364

<sup>9</sup>National data not available in parallel breakdown under \$15,000. MC: below 3,000, .06; 3,000-5,999, .13; 6,000-8,999, .21; 9,000-11,999, .22; GC: below 3,000, .08; 3,000-5,999, .17; 6,000-8,999, .28; 9,000-11,999, .19.

This higher percentage of professional people correlates to the higher number of college graduates in the sample. See Table VII.

Thus, it appears that the Ohio sample is largely representative of the national Mennonite Church profile in its age, educational, occupational and income distributions. The one consistent variation being that the sample does contain a significantly higher percentage of college graduates and professional persons, and receives a higher annual income. The higher number of persons in the forty-five to fifty-five age group may partially account for this bulge in subjects with professional, educational and earning power advantages in the sample.

#### Nonresistant Values

Thirty-eight of the 194 husbands in the couples tested chose military service. One hundred thirty-eight of the males report registering as conscientious objectors. Of the total 414 subjects, forty-five participated in military service, 142 are registered as conscientious objectors. This provides one concrete behavioral index to nonresistant values.

All but three of the males in the sample from the Mennonite Church registered as conscientious objectors. Among the General Conference Mennonite men thirty-one registered for the military, forty-seven were conscientious objectors. (See appendix VI, Table XXXIII)

TABLE VII  
OCCUPATIONAL DISTRIBUTION OF SAMPLE

Occupation	Subjects	Percentage	MCP MC	MCP GC
Housewife	132	.31	.31	.35
Professional or technical worker (teacher, physician, minister, social worker, engineer, etc.	95	.23	.14	.18
Farmer or farm manager	51	.12	.10	.14
Clerical or sales, secretary, salesman, postman, etc.	35	.08	.06	.07
Craftsman or foreman-carpenter mechanic, etc.	30	.07	.04	.05
Machine operator (truck or bus driver, welder, factory work)	30	.07	.06	.04
Manager, executive, owner, operator of dept. or business, public or private	26	.06	.06	.03
Service worker (barber, beautician, janitor, restaurant	11	.03	.03	.03
laborer (farm worker, construct- ion helper	5	.01	.03	.02
Student	1	.00	.17	.10

$n = 414$

Total % = .99

TABLE VIII

## CONSCIENTIOUS OBJECTION VERSUS MILITARY PARTICIPATION

	Males in Pairs	Individual Males	Total
C.O.	138	4	145
Military	38	7	45

Total male n = 209

Reporting on this question = 190

As a second measure of commitment to nonresistant values, a ten-question test (NRV) was constructed using a five-point Likert scale.<sup>9</sup> It was critiqued by seven professional consultants as a consistent series of indices of nonresistant values for persons within the Anabaptist-Mennonite communities.<sup>10</sup> As a measurement of cognitive values it did not require a pilot test and validation such as affective testing instruments require.

The NRV test results were scored and plotted by the five-point value scale. The scores varied from four scores in the 48-50 range, (10 to 50 is the range potential), and six scores in the 18 to 20 range. The mean score for the test was 35. The total scoring was skewed to the right indicating the majority of participants are

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<sup>9</sup>See Chapter 1, p. 15.

<sup>10</sup>The consultants included a sociologist, a clinical psychologist, two communications professionals, two pastoral counseling professors.

committed to nonresistant values, as indicated by the behavioral commitment to conscientious objection shown in Table VIII.

In plotting the scores, a clear bimodal distribution was evident, with the high NRV mode scoring at 38, the low NRV mode at 30. The median score was 33, which was also the low central score between the two modes of the bimodal distribution. Thus the NRV scores, breaking at the median indicate high commitment to nonresistant values as scoring 34 to 50, and low commitment to nonresistant values as 18 to 33.

TABLE IX

## NONRESISTANT VALUES SCORES

Group	Male	Female
Hi NRV	133	120
Lo NRV	76	85
n=414	Male n=209	Female n=205

Hostility Inventories and Checklists

In this research three indices of hostility and aggression were utilized. The Buss-Durkee Hostility-Guilt Inventory, the Over-controlled Hostility Scale, and the Interpersonal Behavior Checklist were administered to the 414 subjects.

The Buss-Durkee Hostility-Guilt Inventory is the first instrument attempting to assess different kinds of hostility. It provides mean scores for seven types of hostility and an additional index to add the variable of guilt indicating control of hostile impulses, attitudes and actions. The varieties of hostilities are as follows:

Assault--physical violence against others. This includes getting into fights with others but not destroying objects.

Indirect Hostility--both roundabout and undirected aggression. Roundabout behavior like malicious gossip or practical jokes is indirect in the sense that the hated person is not attacked directly but by devious means. Undirected aggression, such as temper tantrums and slamming doors, consists of a discharge of negative affect against no one in particular; it is a diffuse rage reaction that has no direction.

Irritability--a readiness to explode with negative affect at the slightest provocation. This includes quick temper, grouchiness, exasperation, and rudeness.

Negativism--oppositional behavior, usually directed against authority. This involves a refusal to cooperate that may vary from passive noncompliance to open rebellion against rules or conventions.

Resentment--jealousy and hatred of others. This refers to a feeling of anger at the world over real or fantasied mistreatment.

Suspicion--projection of hostility onto others. This varies from merely being distrustful and wary of people to beliefs that others are being derogatory or are planning harm.

Verbal Hostility--negative affect expressed in both the style and content of speech. Style includes arguing, shouting, and screaming; content includes threats, curses, and being over-critical.<sup>11</sup>

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<sup>11</sup>Arnold H. Buss and Ann Durkee, "An Inventory for Assessing Different Kinds of Hostility," Journal of Consulting Psychology, 1957, XXI, pp. 343.



The item-writing technique used in this inventory is especially designed to decrease the subject's tendency to respond with socially desirable answers. Three unique item-writing techniques were employed. First, it was assumed that the socially undesirable state already exists. Thus the item asks how the state is expressed. This procedure emphasizes a report of behavior and tends to minimize the value judgments associated with hostility. Second, the items provide justification for the occurrence of aggression. This seems to reduce the subject's defensive and guilt reaction so that he is less likely to answer in the direction of social desirability. Third, the inventory uses idioms which have a high frequency of usage and are typically used by subjects to describe their own behavior and feelings toward others.<sup>12</sup>

Norms for subject responses to these items have been collected and validated since the original construction of the inventory.<sup>13</sup>

The Overcontrolled Hostility Inventory was developed and validated as an MMPI scale of assaultiveness in highly controlled individuals. The inventory consists of 34 items selected from the broad MMPI protocols. The derivation, standardization and cross-validation of this scale was directed by Megargee, Cook, and

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<sup>12</sup>Arnold H. Buss, The Psychology of Aggression (New York: Wiley and Sons, 1961), p. 170.

<sup>13</sup>Ibid., pp. 175-181.

Mendelsohn, in an attempt to isolate that cluster of personality traits common to extremely overcontrolled individuals who may be liable to erupt into extremely assaultive violent behavior.<sup>14</sup>

The scale has been well validated for predictive power among incarcerated extreme assaultives. Their scores have been contrasted with non-assaultive prisoners and with various student populations and samples of government trainees. This does provide population norms for contrasting the T scores of the subjects in this present study with the subjects of other sample groups.<sup>15</sup> However, since many of the other research projects administered the OH scale along with the other profiles and protocols of the MMPI such comparison will not be made to validate the hypotheses of this study. The OH scale will be contrasted within and between the various subgroupings of this sample.

The Interpersonal Behavior Checklist is an instrument developed by Timothy Leary and associates as an instrument for measuring interpersonal behaviors in both self-report and perceptions of significant others.<sup>16</sup> In this study it is utilized as a measurement of each subject's self-perceptions and their perceptions of the behavioral patterns exhibited by their marital partner. The dominance

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<sup>14</sup>Edwin L. Megargee, P. E. Cook, and Gerald Mendelsohn, "Development and Validation of an MMPI Scale of Assaultiveness in Overcontrolled Individuals," Journal of Abnormal Psychology, LXXII, 1967, pp. 519.

<sup>15</sup>Ibid., p. 523.

<sup>16</sup>Timothy Leary, Interpersonal Diagnosis of Personality (New York: The Ronald Press Company, 1957), p. 455ff.

scores and the love scores will be computed for the individual's self-report and spouse report. The discrepancy between the individual's report of self and the spouse's perceptions of that individual will be observed. The validations of this study approach make it a very useful tool for cross reference and reliability testing when correlated with the preceding two instruments.

#### HYPOTHESES

The general hypotheses put forward in the first chapter can now be applied specifically to the six independent variables,<sup>17</sup> and the various dependent variables emerging from the three testing instruments--the Buss-Durkee Hostility Inventory, the Interpersonal Checklist, and the Overcontrolled Hostility Scale. The following hypotheses for the research project are presented for testing.

(1) Those persons with a high nonresistant values (NRV) score and those with a history of registering as a conscientious objector will show a higher incidence of passive and indirect forms of hostility; and a lower incidence of active and direct forms of hostility. Thus there will be a positive significant correlation between both the high NRV groups, and the conscientious objector group and high mean scores indicating indirect hostility, negativism, resentment, suspicion

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<sup>17</sup>Independent Variables are: Male, Female; High NRV, Low NRV; CO and Mil.

and guilt (passive-indirect forms). There will be a negative correlation with assault, irritability and verbal hostility (active-direct forms).

(2) Those persons with low NRV scores and a history of military service will show a significantly lower correlation with the passive-indirect forms of hostility and a positive correlation with the mean scores of direct and active forms of hostility.

(3) That persons with nonresistant-nonviolent values (high NRV) and behavior patterns (CO) in the Mennonite community tend to overcontrol their hostilities (the hostility measured by the OH scale); that there is a positive correlation between commitment to nonresistant values (high NRV) and behavior (CO) and a significantly higher T score of overcontrolled hostility (OH), as contrasted with persons affirming more openness to the uses of force (low NRV) and a history of military service. These will show a lower T score of (OH) overcontrolled hostility than those affirming nonresistant values and behavior.

(4) In both self-reports and mate reports, there will be a skew in the Leary profiles toward the right hemisphere (positive LOV score) with the plotted center being in the responsible and cooperative sectors (High LOV, low DOM) for NRV females and males. For Military-Participant males the center will move with a higher DOM score, lower positive LOV score, to the median of the Managerial-Autocratic quadrant, indicating greater inclination toward aggressiveness. All will show positive LOV scores, but high NRV scorers will tend toward negative DOM scores.

(5) There will be a positive correlation between LOV scores of mate's perceptions with the individual's self-perceptions, but a greater discrepancy between mate perceptions and self-perceptions of DOM scores. (Mates will see each other as more or less dominant than individuals perceive self, but will show little discrepancy with other's perceptions of affiliative needs as indicated by the LOV scores.)

## CHAPTER V

## THE INCIDENCE OF HOSTILITY

The incidence of hostility and hostile behavior in the ten Mennonite communities was measured by the research design described in the preceding chapters, utilizing the Buss-Durkee Hostility Inventory, the Overcontrolled Hostility Scale developed from the MMPI by Megargee, and the Interpersonal Behavior Checklists of Leary.

The tests were handscored, the initial calculations of individual means for the Buss-Durkee indices and the calculation of the Lov and Dom scores in the Leary tests were done by specially written fortran programs. The data was then repunched and statistical analyses were done by use of the Statistical Package for the Social Sciences<sup>1</sup> on the University of Virginia computers at Charlottesville, Virginia.

The findings will be discussed in explication of the various tests and the tables of statistical data and the weighing of their significance.

The Buss-Durkee Inventory Results

The inventory provides indices to eight component subclasses of hostility, two of which measure an attitudinal component of

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<sup>1</sup>SPSS program prepared by Vogelback Computing Center, Northwestern University, Chicago, Ill.

hostility (resentment and suspicion) and five measuring a "motor component" (assault, indirect hostility, irritability, negativism and verbal hostility) which appear to be varieties of aggression.<sup>2</sup>

To view the mean scores in contrast to the norms provided by Arnold Buss may provide an initial perspective on the profiles of aggression and hostility in the sample under study, (although the conclusions of this study will be made by correlating the various groups within the study.) The norm means and this sample's means appear in Table X. The sample of persons from the Mennonite community shows sharply lower mean scores on assault and verbal hostility for both men and women; significantly lower scores on irritability and negativism; higher mean scores on guilt.

Thus, when compared to Buss's collected norms, the means of this sample confirm our initial expectations of a significantly lower incidence of assaultive and verbally hostile behavior, but it fails to show an increase in hostility as an attitudinal component (which would be indicated by higher mean scores in negativism, resentment and suspicion). This comparison is of introductory value only and will not be used for any inferences because of the difference between the sample's composition and the limited norm population provided by Buss.

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<sup>2</sup>Arnold H. Buss, The Psychology of Aggression (New York: Wiley, 1961), p. 170.

TABLE X

MEANS OF SAMPLE  
 COMPARED WITH NORM MEANS  
 GATHERED BY ARNOLD BUSS

	MEN				Mennonite Sample	
	NORM 1		NORM 2		Mean	SD
	Mean	SD	Mean	SD		
Assault	5.1	2.5	5.2	2.5	1.4	1.5
Indirect	4.5	2.2	4.8	2.4	4.7	2.3
Irritability	5.9	2.7	5.5	2.4	4.0	2.1
Negativism	2.2	1.3	2.3	1.4	3.8	2.4
Resentment	2.3	1.9	2.1	1.9	2.0	1.9
Suspicion	3.4	2.1	2.7	1.9	2.7	2.1
Verbal	7.6	2.7	7.3	2.8	3.3	1.7
Guilt	5.3	1.9	4.6	2.1	5.5	2.5

	WOMEN				Mennonite Sample	
	NORM 1		NORM 2		Mean	SD
	Mean	SD	Mean	SD		
Assault	3.3	2.3	3.1	1.9	1.4	1.4
Indirect	5.2	2.0	5.0	2.0	4.7	6.8
Irritability	6.1	2.8	5.4	2.5	4.3	2.2
Negativism	2.3	1.2	2.1	1.3	3.2	2.3
Resentment	1.8	1.6	1.7	1.7	1.7	1.8
Suspicion	2.3	1.8	2.1	2.1	2.5	2.0
Verbal	6.8	2.6	5.8	2.6	3.1	1.7
Guilt	4.4	2.3	4.6	2.2	5.8	2.6



The major significance of the application of the Buss-Durkee Inventory to the Mennonite communities emerges from the correlation of mean scores of subgroupings within our total sample. The means and standard deviations appear on Table XI for males and females, conscientious objectors and military participants, and those scoring high or low on the cognitive scale of nonresistant values. A one-way analysis of variance was made on each of these means for the three sets of independent variables which is reported on Table XII.

An analysis of variance in the three groups indicates the following:

Male-female: the F ratios indicate that differences within as contrasted with the difference between the groups is significant only on negativism. This scale of five items seeks to tap passive-aggressive behavior of blocking, non-cooperation, silent and passive resistance. The males in the sample exhibit such behaviors with much greater frequency than the females, the probability is significant at the .007 level or 99% plus.

It is worthy of note that women report slightly higher irritability at above the .1 level, and lower resentment at nearly the .1 level. This is not of sufficient significance for inference, but the large number of subjects allows for recognition of this low-level indication of relationship.

TABLE XI  
BUSS-DURKEE INDICES ON VARIETIES OF HOSTILITY  
MEANS AND STANDARD DEVIATIONS

	Males n=209		Females n=205		CO n=145		M11 n=43		H1 NR n=255		L0 NR n=159	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Assault	1.45	1.54	1.40	1.43	1.17	1.22	2.39	2.00	1.17	1.32	1.83	1.63
Indirect Hostility	4.67	2.29	4.75	6.83	4.67	2.33	4.80	2.32	4.40	2.25	5.21	7.65
Irritability	4.02	2.14	4.33	2.25	4.12	2.11	3.90	2.14	4.09	2.22	4.30	2.16
Negativism	3.85	2.41	3.22	2.27	3.86	2.42	4.00	2.58	3.42	2.33	3.71	2.41
Resentment	2.04	1.89	1.77	1.88	2.00	1.92	1.98	1.60	1.79	1.83	2.10	1.97
Suspicion	2.70	2.13	2.49	2.04	2.72	2.15	2.46	1.91	2.55	2.03	2.67	2.06
Verbal Hostility	3.33	1.76	3.16	1.74	3.27	1.67	3.73	2.16	3.08	1.70	3.51	1.79
Guilt	5.55	2.54	5.78	2.57	5.47	2.59	5.64	2.59	5.57	2.50	5.82	2.63

TABLE XII  
BUSS-DURKEE INDICES ON VARIETIES OF HOSTILITY  
ANALYSIS OF VARIANCE

	Male-female		CO - Mil		Hi NRV-Lo NRV		Age Groups	
	F Ratio	F Prob.	F Ratio	F Prob	F Ratio	F Prob	F ratio	F Prob
Assault	.095	.758	23.24	.00001*	19.92	.0001*	7.17	.0001*
Indirect Hostility	.025	.875	.138	.711	2.48	.116	4.16	.001*
Irritability	2.040	.154	.135	.714	.884	.348	3.95	.002*
Negativism	7.417	.007*	.104	.747	1.47	.234	3.25	.007*
Resentment	2.200	.139	.003	.958	2.68	.102	.614	.689
Suspicion	1.175	.279	.501	.480	.298	.585	2.87	.015*
Verbal Hostility	.996	.319	2.22	.138	6.06	.014*	3.19	.008*
Guilt	.861	.354	.134	.715	.931	.335	1.46	.202

\* .01 and above significance

CO - Military: There is a highly significant difference in assaultive behaviors between those registering as conscientious objectors and those choosing participation in the military, (significant at the .00001 level. The F ratio is 23.24) But there are no significant differences in the other six indices of hostility nor in guilt associated with hostile behaviors. The one exception being in verbal hostility where the CO and Mil show a difference nearing the .1 level with the CO being less likely to verbally disagree, demand rights, express anger verbally, curse or shout.

Nonresistant-values Scores: The similarity to the CO-Mil profiles is clear, but the significance of the differences between the high NRV vs. the Low NRV is pronounced on both the assault and the verbal hostility scales on the .0001 level and the .01 level. Thus overt direct aggression is significantly lower.

Of secondary significance are the low NRV group's higher means in both indirect hostility (gossip, displacement via throwing objects or slamming doors, sulking, pouting and practical joking) and resentment (jealousy, bitterness, feeling of getting a raw deal) both at the .1 level.

Age Groups: The six decade groupings within the sample show variation in their mean scores in all but two categories, resentment and guilt: resentment showing a consistently low mean score (second only to the lowest series of scores, assaultiveness) and guilt showing the consistently highest series of means. These are tabled for contrast on Table XIII. A separate analysis of variance was computed for

TABLE XIII  
BUSS-DURKEE INDICES ON VARIETIES OF HOSTILITY  
MEANS, STANDARD DEVIATIONS, ANALYSIS OF VARIANCE

## AGE GROUPS BY DECADES

	20-29 n=48		30-39 n=76		40-49 n=114		50-59 n=97		60-69 n=55		70-79 n=23		Analysis of Variance F Ratio Prob.
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	
Assault	1.91	1.63	2.05	1.49	1.24	1.38	1.37	1.48	0.94	1.23	0.60	1.15	7.174 .0001*
Indirect Hostility	7.34	13.31	4.94	2.03	4.53	2.37	4.67	2.17	3.26	2.23	3.08	2.05	4.162 .001*
Irritability	4.48	2.02	4.83	1.97	4.04	2.20	4.30	2.24	3.49	2.31	3.10	2.19	3.95 .002*
Negativism	3.62	2.00	4.36	2.30	3.07	2.29	3.69	2.16	3.20	2.68	3.21	2.93	3.25 .007*
Resentment	1.82	1.50	2.17	2.14	1.90	1.96	1.91	1.77	1.88	2.02	1.42	1.57	.614 .689
Suspicion	2.08	1.49	2.43	1.94	2.44	1.99	2.59	1.90	3.41	2.51	3.04	2.53	.287 .015*
Verbal Hostility	3.90	1.47	3.65	1.58	2.99	1.72	3.17	1.65	2.95	1.90	2.96	1.75	3.192 .008*
Total:	5.32	2.21	5.44	2.61	5.38	2.35	5.70	2.61	5.37	2.66	5.20	3.30	1.46 .202

each of the eight subclasses of hostility to determine whether there was greater variation within the age groupings than between them.

The variation between the six decade age groupings showed significant differences on six of the eight kinds of hostile attitudes and behavior.

The means of the two highest age groupings show a decrease in the active aggression indices--assault, indirect hostility, irritability and verbal hostility--an increase in suspicion and guilt, and little fluctuation in negativism and resentment. The significance of these changes is of clearly demonstrated significance all of them being above the 99 percentile in significance (at the .01, .001, .002, .007, .008, .0001 levels) except for resentment and guilt which show no statistical significance.

Significant Data Occurring Within These Various Groups:

(i) The high indirect hostility mean score for the 20-29 group with wide spread (S.D. 13.31) indicates a marked tendency toward indirect--sulking, pouting, door slamming, table banging, gossiping, practical joking--means of dealing with frustration.

(ii) The very low mean scores in assault remain consistent across all age groups despite the inclusion of differing perspectives on nonviolence and nonresistance in the total sample.

(iii) The increase in suspicion (Busses' most accurate category for residual instigation to aggression or "hostility") continues throughout the age groups. The variation is significant at the .01

level. It can be noted that the two least assaultive groups are the two with highest suspicion and highest guilt scores.

(iv) The significantly higher verbal hostility scores in the two lower decades indicates a greater openness to express disagreement, disapproval, annoyance, anger and contempt.

(v) It is of interest that scores drop in moving from the 30 to 40 age groups, then rise for the fifty decade indicating higher incidence of varieties of hostility.

#### Overcontrolled Hostility Scale

The raw subject scores of overcontrolled hostility scale were converted to T scores<sup>3</sup> which were given a standard factor loading to equalize the scores between women (tending to be uniformly higher) and men, and then mean scores were calculated. Because the OH score gives a single statistic, the t test was employed to test significant differences between subsamples of age, and the variables of sex, conscientious objection, and nonresistant values.

The Variable Groupings Data - Means, standard deviations, t scores and probabilities--appear on Table XIV. The mean scores for males and females show the males score higher on the overcontrolled hostility scale than females, with a significance at the .06 level.

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<sup>3</sup>T scores are normally distributed scores with a mean of 50 and a standard deviation of 10.

TABLE XIV  
O-H SCORES  
MEANS, STANDARD DEVIATIONS AND t VALUES

Group	Mean	SD	t value	Probability
Male n = 209	52.77	18.0	1.87	.063
Female n = 205	49.46	17.9		
C.O. n = 145	52.79	18.0	.63	.530
Mil n = 43	50.79	18.3		
Hi NRV n = 255	52.21	17.8	1.53	.127
Lo NRV n = 159	49.40	18.4		



There are no significant findings in the t test scores comparing conscientious objectors with military participants, or those with high nonresistant values when tested vis a vis those scoring low on nonresistance. (Although the .12 significance does indicate that this may be a factor involved, in this large number of subjects, but it is not a statistically significant base for any conclusive inference.)

Megargee's collected norms for males and females show a consistent mean score of 50 for both males and females (after the raw scores are converted to T scores with the standardized factor loading). The mean score for a group of 21 assaultive overcontrolled Texas prisoners was 63, for extreme assaultive California prisoners, 70.<sup>4</sup> The mean scores for imprisoned Jehovah's Witness conscientious objectors was 71 (although based on an n. of 10).<sup>5</sup> This was identified as an extreme score since anything above 70 is considered "an extreme score" by a common MMPI criterion. This finding was interpreted as an indication of unusually strong inhibitions or defenses against the overt expression of aggression.

Megargee's testing with the OH scale has been conducted and validated within the total protocols of the MMPI. His research

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<sup>4</sup>Edwin I. Megargee, et al., "Development and Validation of an MMPI Scale of Assaultiveness in Overcontrolled Individuals," Journal of Abnormal Psychology, 1967, LXXII, No. 6, pp. 519-528.

<sup>5</sup>Edwin I. Megargee, "Conscientious Objectors Scores on the MMPI OH Scale, Proceedings, 77th Annual APA, 1969.

TABLE XV

EXTREME O-H SCORES							
	N	Males	Females	CO	Mil	HI NRV	Lo NRV
80	6	5	1	1	2	5	1
70	30	22	8	18	3	17	13
60	73	35	38	25	2	50	23

	20-29	30-39	40-49	50-59	60-69	70-79
80		1	3	1	1	
70	3	5	10	6	3	3
60	5	15	22	12	11	8

TABLE XVI

O-H SCORES BY AGE DISTRIBUTION  
MEANS AND STANDARD DEVIATION

	Mean	SD
20 - 29 n = 48	53.00	9.87
30 - 39 n = 76	53.55	14.27
40 - 49 n = 114	53.57	16.74
50 - 59 n = 97	48.14	18.48
60 - 69 n = 55	47.89	24.12
70 - 79 n = 23	49.78	24.97

TABLE XVII

t VALUES OF O-H SCORES AND AGE DISTRIBUTION

1	20 - 29 n = 48					
2	30 - 39 n = 76	- .25 p. .799				
3	40 - 49 n = 114	- .27 p. .785	- .01 p. .991			
4	50 - 59 n = 97	2.06 p. .041*	2.17 p. .031**	2.22 p. .027***		
5	60 - 69 n = 55	1.44 p. .154	1.55 p. .124	1.58 p. .119	.07 p. .946	
6	70 - 79 n = 23	.60 p. .557	.69 p. .496	.70 p. .491	- .30 p. .769	- .31 p. .760
		20 - 29	30 - 39	40 - 49	50 - 59	60 - 69
DECADES		1	2	3	4	5

\* .04 prob. between decades 1 and 4

\*\* .03 prob. between decades 2 and 4

\*\*\* .02 prob. between decades 3 and 4

experimentation on the OH scale when abstracted from the total indicates that the scores tend to be lower when used outside the total protocols. Thus comparisons between this study and his norms should be read as indicating above the norm incidence of overcontrolled hostility.<sup>6</sup>

Within the present study, the means of 49 to 53 are not significantly above the accepted norms for the OH scale. Where this scale purports to measure rigidity, excessive control, repression of conflicts, and a test-taking attitude which seeks to express and emphasize positive adjustment and reluctance to express any feelings of alienation, authority conflict or rebelliousness.<sup>7</sup> These characteristics do not appear to be present to any marked degree. Although it is clear that conscientious objectors and those with high nonresistant values do have higher mean scores, the statistical probabilities indicate no significant difference beyond the .12 level.

Extreme Scorers - Persons with high indications of OH do occur. Table XV shows the distributions of the 36 persons scoring 70 and above.<sup>8</sup> It is of interest that this group is predominantly male

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<sup>6</sup>Personal conversation with Edwin Megargee, February 20, 1974.

<sup>7</sup>Megargee, p. 524.

<sup>8</sup>The highest OH score of 88 was by a man in his fifties, with high nonresistant values, but who had participated in military service. Second highest was a male in his forties who indicated low nonresistant values and had no indication of either military or CO status.

(75%). These males are largely CO's (80%). The total "extreme scores" group tend toward high nonresistant values, although not decisively so (61% high NRV).

The generally high scores--60 and above--comprise 26% of the total population which is evenly divided with only a few less males than females, the males are 86% CO's, and only 66% score high in non-resistant values.<sup>9</sup>

Thus it is clear that "extreme scoring" persons in the sample are male conscientious objectors but they may not hold high cognitive nonresistant values (only 61% of these males do). They tend to be in lower and middle age groups. These observations are descriptive only, and not inferential for the total because of the select nature of the "extreme scoring" sample.

The Age Distributions and the t test for differences in OH scores by decade groupings appear on Tables XVI and XVII. The mean scores drop sharply at age 50. This significant difference (of 50-59 group as compared to 20-29, .04 level; to 30-39, .03 level; to 40-49, .02 level) is the exact reverse of what was noted in the same age group by the Buss-Durkee inventory where a consistent elevation in scores occurred in all indices except guilt. This seems to indicate

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<sup>9</sup>Edwin Megargee notes: "This is an unusually high incidence when compared to other normal populations, even with the age spread and the use of the scale outside the MMPI protocols." Comment in personal conversation, February 20, 1974.

that the 50-59 age group are more free to own and express their hostilities and thus score lower on the rigid control index of the OH scale. The data in Appendix VI indicates that this sudden drop occurs in the General Conference group only where it is significant at the .001 level in contrast to the higher OH scores of the 40-49 decade group. No data is available in the present research to account for this. The lower incidence of hostility remains consistently low throughout the 60-80 decades. (See Appendix VI, Table XXXVI.)

#### The Interpersonal Behavior Checklist

This instrument is used to measure interpersonal behavior on the level of conscious communication which allows the subject to assign to himself or herself, and to the marital partner, interpersonal traits as the person subjectively perceives and reports them.<sup>10</sup>

The computing of the dominance (Dom) and love (Lov) scores which are then converted to standardized tabled scores, provides a base for calculating the correlation of the individual's behavior on the dominance-submission continuum and the hostility-love axis. The variations in Dom and Lov scores in the sample and the subgroupings, show a very tight clustering on the circular graphs of Table XIX.

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<sup>10</sup>Timothy Leary, Interpersonal Diagnosis of Personality (New York: Ronald Press, 1957), p. 132, 455.

Male-female Variables: There is no significant difference between male and female dominance scores. Both are in the dominant (managerial) affiliative (responsible) quadrant, centered between the managerial and responsible sectors at a median (70) position.

There is a significant difference (at the .02 level) in the lov scores with the females reporting higher incidence of loving affiliative behavior. Table XVIII.

CO-Military Variables: There is no significant difference between CO and Mil dominance scores, but the difference between the higher Lov scores in CO's is significant at the .04 level.

Nonresistance Values Variables: There is no significant variation. It is of interest to note that high NRV scorers, like CO's show a higher dominance level as well as higher Lov scores. This does not confirm expectations of passivity being associated with either non-resistant values or with conscientious objection to participation in warfare.

Range of Scores: The range of Dom and Lov scores are shown on Table XX for males and females. There is greater variation in men's scores than in females' scores. Table XXI provides the breakdown of the male scores into the two groups of conscientious objectors and military participants. The tight grouping of the CO scores with a low standard deviation is clearly contrasted with the great spread in the military scores, which completely exceed the graph in dominance.



TABLE XVIII

INTERPERSONAL ADJECTIVE CHECKLIST  
DOM AND LOV SCORES

	Mean Dom.	SD	Dom F	F Prob.	Mean Lov	SD	Lov F	F Prob.
Male	69.41	7.56	.467	.495	62.82	7.57	5.37	.021
Female	68.90	7.04			64.57	7.12		
CO	69.73	7.1	1.076	.301	63.40	6.91	4.035	.046
M11	68.26	9.6			60.60	9.61		
H1 NRV	69.28	6.7	.196	.658	64.11	7.16	2.150	.143
Lo NRV	68.94	8.2			62.96	7.76		

TABLE XIX

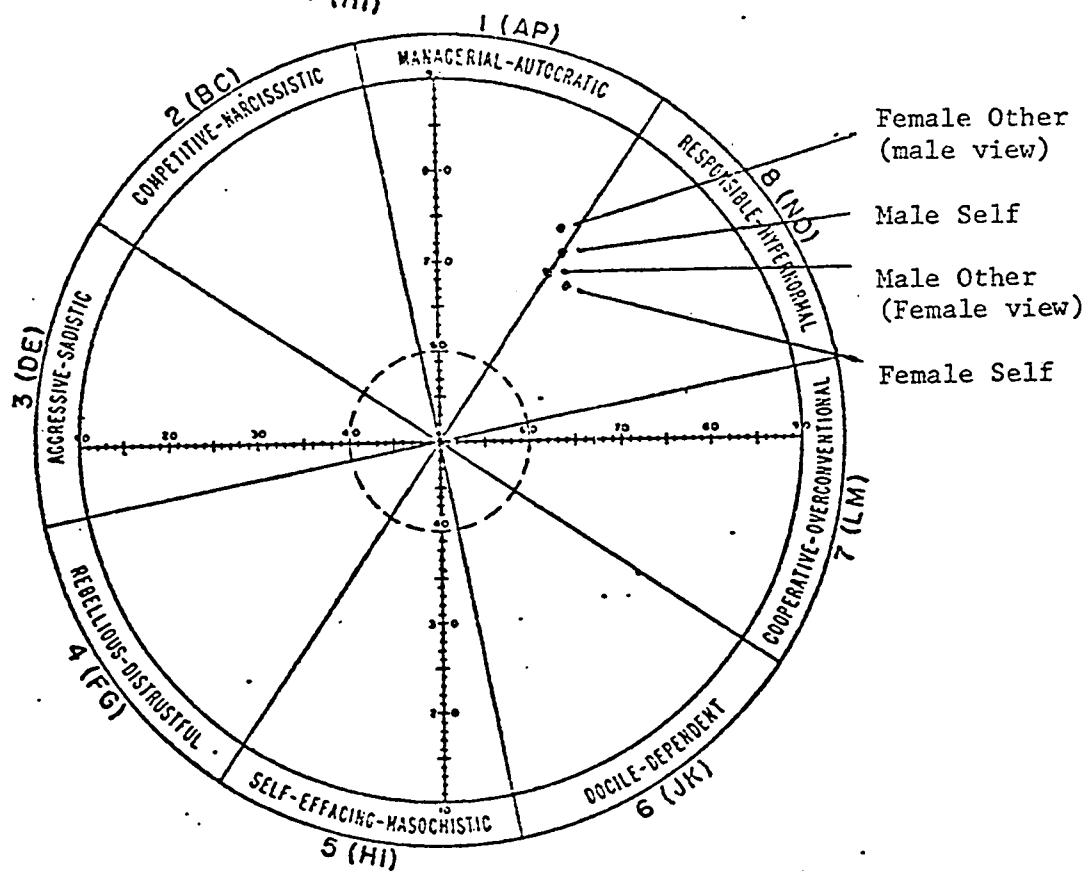
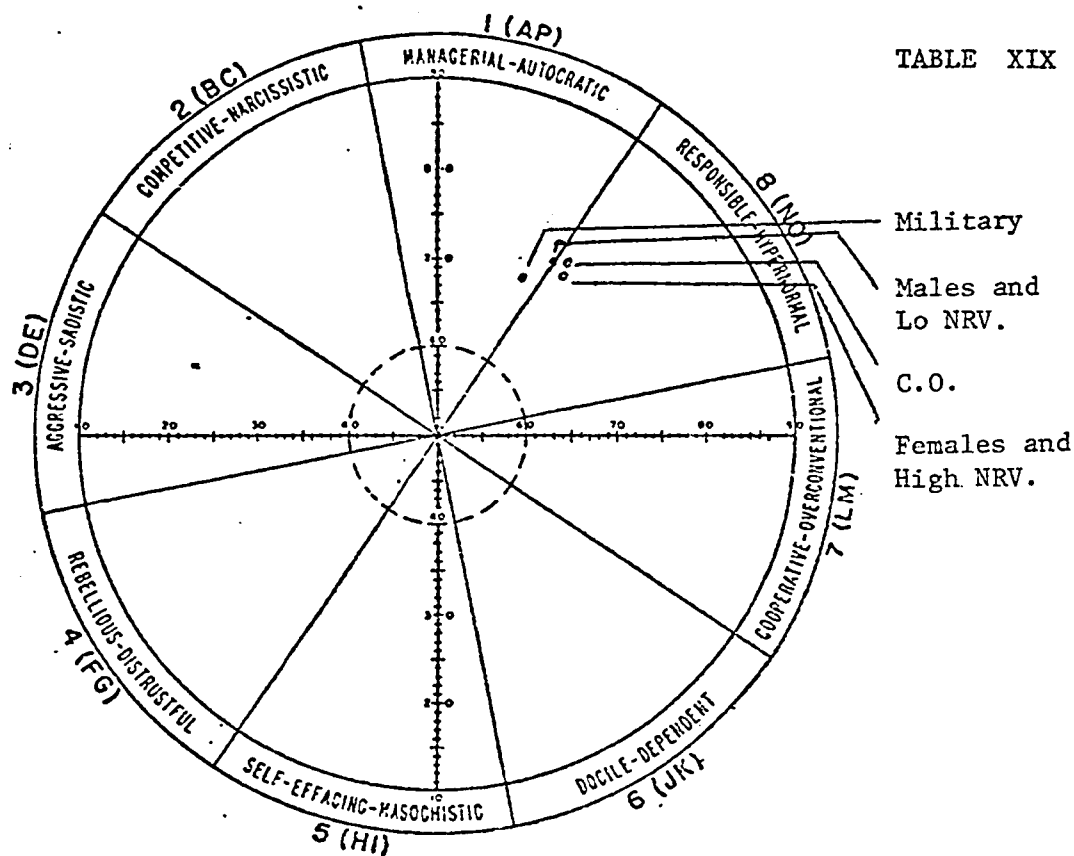


TABLE XX

## RANGE OF MALE AND FEMALE

## LOV AND DOM SCORES

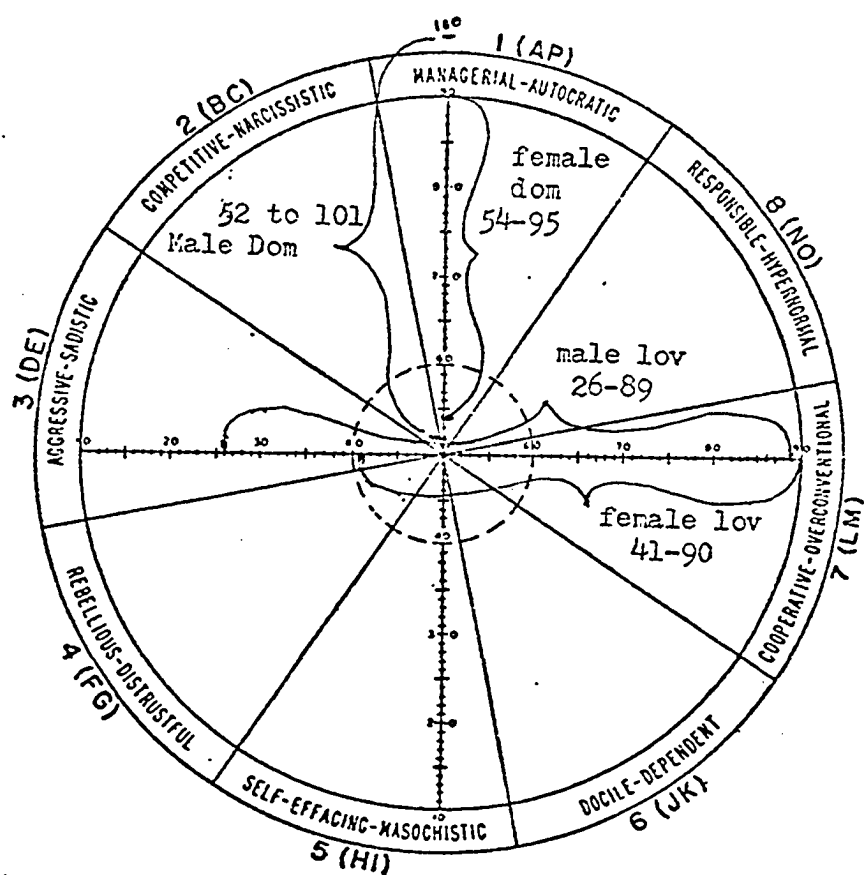


TABLE XXI

RANGE OF CO AND MIL SCORES

DOM AND LOV SCORES

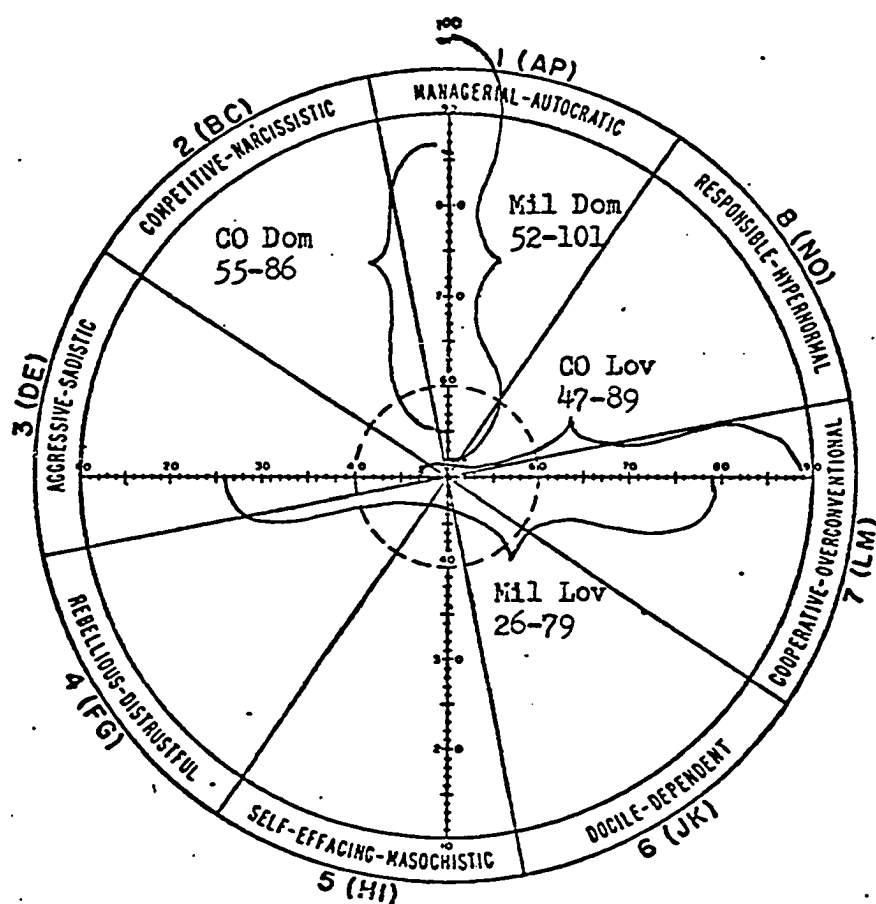


TABLE XXII

RANGE OF HIGH NRV - LO NRV

LOV AND DOM SCORES

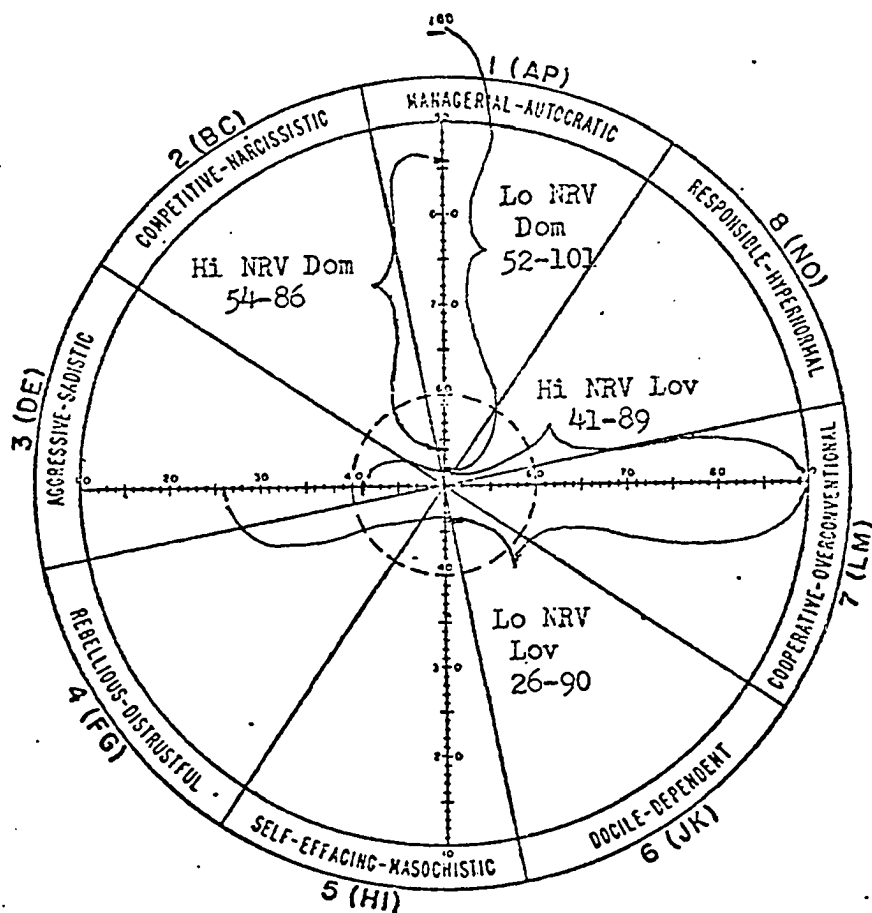


Table XXII shows range profiles for the low and high nonresistance values groups parallel to the CO and military groups. It is significant that in all distributions of Dom scores, there are none showing less than the median score of fifty. Thus no submissive-passive scores occurred in any range spread. There are scores in the hostile-aggressive half of the love axis (Lov scores less than the median fifty) but these tend to occur mainly in the military participant and low nonresistant values groups. The virtual absence of submissive-dependent scores deserves further research, as well as the low incidence of aggressive behavior.

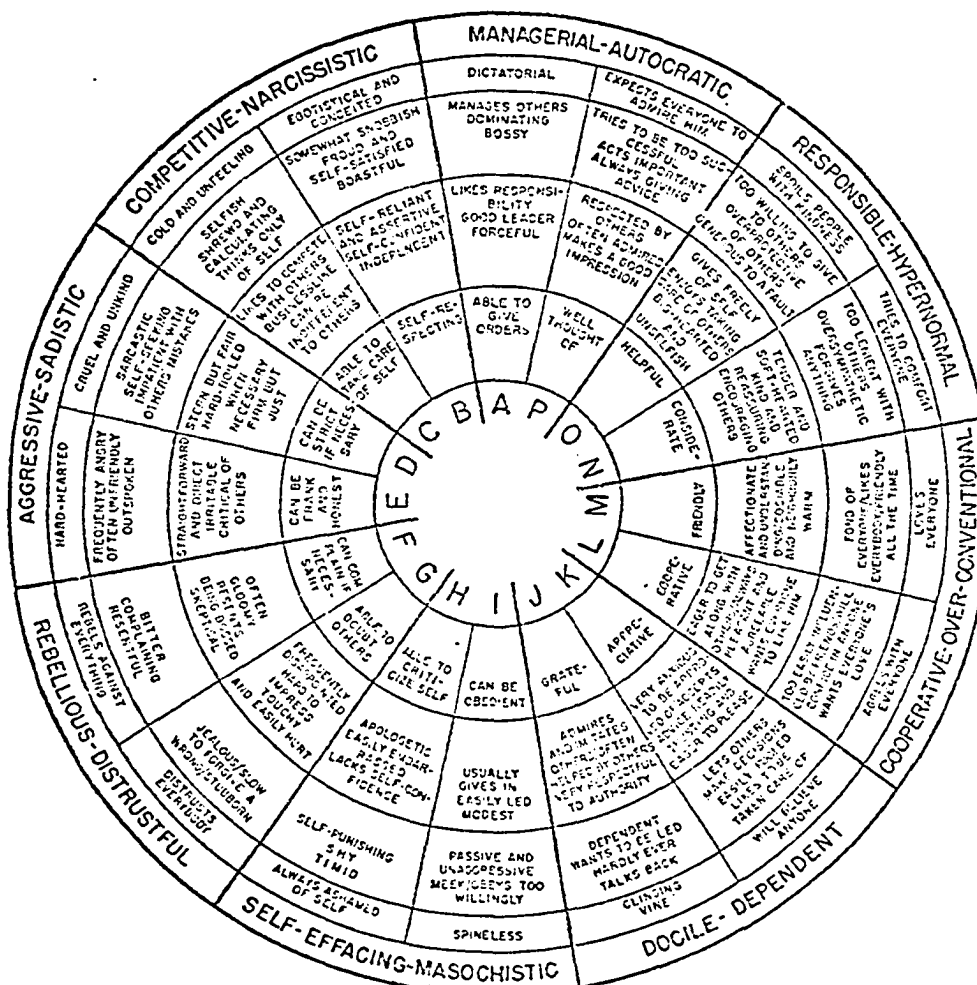
Self Reports vis a vis Mate's Perceptions: Table XXIII. A major reason for the inclusion of the interpersonal behavior checklist was to provide a behavioral index which is equally valid in measuring the subject's self-perceptions, and in cross validation with the perceptions of another person possessing intimate knowledge of the subject's behavioral patterns. One hundred eighty-three of 194 marital pairs completed both self and other checklists. Each of these self-report Dom and Lov scores were tested against the "other" dom and lov scores for their significance of correlation. Pearson's correlation coefficient was employed to give a meaningful indication of the linear relationship between the two scores. The correlation coefficients are significant at the .0001 level. Self-reports and mate reports of behaviors in both dominance and love correlate. The self reports of the subjects are supported by the mate reports in an external perception of the identical measures by the individuals well aware of the

TABLE XXIII

CORRELATIONS OF LEARY SELF-REPORTS  
AND THE MATES' PERCEPTIONS OTHER-REPORTS

	- Self Score		- Other Score		Pearson	
	Mean	SD	Mean	SD	Correl. Coefficient	Sign
					r	
Male Dom	69.41	7.56	70.85	7.58	.5909 (182 df)	.0001
Male Lov	62.82	7.57	63.90	7.09	.4979 (182 df)	.0001
Female Dom	68.90	7.04	72.70	7.30	.4767 (183 df)	.0001
Female Lov	64.57	7.12	63.25	7.02	.5310 (183 df)	.0001

TABLE XXIV



Interpersonal Check List Illustrating the Classification of Behaviors into Sixteen Variable Categories. The items comprise the interpersonal adjective checklist.<sup>11</sup>

<sup>11</sup>Leary, *op. cit.* p. 135.



other's interpersonal traits and behavioral repertoire.

### Hypothesis Validation

Hypothesis one contains six elements. Two of these are substantiated by the data. Four have no support.

(1) There is a clear negative correlation of high nonresistant values and conscientious objection to the expression of assaultive behavior, significant at the .00001 and .0001 levels. There is a negative correlation of verbal hostility with high NRV which is significant at the .01 level. Thus high nonresistant values do correlate with extremely low assault and low expression of verbal hostility, and those registering as conscientious objectors have a highly significant correlation with low assault.

(2) There is no significant correlation between conscientious objection or high nonresistant values and a high incidence of passive and indirect forms of hostility as hypothesized. On the contrary, the profiles show little significant variation. The one passive score reaching even the .1 level of significance is resentment which is higher for those with low nonresistant values than for those with high commitment to nonresistance. In contrast to the collected norms, the total sample is consistently low on all indices except negativism and guilt, which will relate with the higher OH scores. Thus nonresistant values and conscientious objection do not lead to a significant increase in passive or indirect forms of hostility.

Hypothesis Two: The low NRV scoring group did not show the expected lower incidence of passive indirect forms of hostility, but they did show a significantly higher incidence of assault and verbal hostility (at .0001 and .01 levels.)

Hypothesis Three: Not significantly supported. Although the incidence of hostility in the total sample is above the established norms and seems to indicate high control of hostility and higher instigation to hostility, there is no significant difference between the OH scores of the CO and military groups, or the high and low non-resistant values groups.

Simple descriptive statistics do indicate a clear grouping of persons with "extreme scores" and with "high OH scores." The extreme scoring group is largely male and composed mainly of conscientious objectors. Such persons as hypothesized are within the total sample in a clearly higher number than in previously published sample norms, but no inference is possible because published norms are of college student populations, and this sample covers a six decade age spread.

The OH scores for the CO and highly nonresistant groups parallels the higher scores in negativism and guilt in the Buss-Durkee Inventory (since the OH scale does primarily measure control strength (including guilt) and residual instigation to aggression (i.e. negativism)).

Hypothesis Four: Based on the Leary profiles, the expected low dominance scores for high nonresistant groups was not supported.

The other parts of the hypothesis were substantiated. (a) There was a marked skew to the right hemisphere with positive Lov scores. (b) The plotted centers were in the responsible sectors, but none moved toward the cooperative sector. A complete absence of dependent, cooperative, submissive scores was noted. (c) Military participants did have higher Dom scores, but this was not statistically significant. The higher love scores did reach .04 level of significance for the conscientious objectors, and a nonsignificant .14 level for high NRV group. (d) The range plots do show that there are extreme dom scores in the military and low NRV group, but not in statistically significant numbers. The CO and high NRV groups show much less deviation from the mean scores and comprise a more narrowly defined group. There is a greater range of aggressive behaviors in the military and the low nonresistant values groups.

Hypothesis Five: Supported. There was a highly positive correlation between the self-reports of interpersonal behavior and the perceptions by the marital partner of that other's behavior, thus providing objective support to the subjective reports of the individuals on their own behavior.

#### Unhypothesized Findings

(1) Male-female differentiation. The males in the sample showed a significant tendency toward negativism (at the .007 level) as compared to females. Thus the men resort to passive aggression (blocking, non-cooperation, silent withdrawal) and show a tendency

toward resentment as contrasted to the females who may tend to be higher in irritability (but this is indicated at only the .15 level) which is a more active form of aggression.

The Overcontrolled Hostility Scale gives further evidence of this male-female difference by indicating significantly higher levels of OH in the males (at the .06 level). It is largely males who are "extreme scorers" in OH.

The Interpersonal Adjective Checklist indicates no significant difference in self reports of dominance between males and females (women see themselves as expressing almost the identical dominance). But the men perceive the women as being significantly more dominant (at the .01 level) than women perceive themselves. On the Lov scores, the women see the men as scoring higher in Lov than the men report for themselves; the men see the women as scoring lower in Lov than the women report for themselves.

(2) Age-group variation. There are significant variations in six of the seven varieties of hostility expressed by the different age groupings as divided by decades. The two highest age groups show a decrease in active aggression indices--assault, indirect hostility, irritability and verbal hostility; and an increase in the more passive forms of suspicion and guilt. As the groups advance in age, suspicion increases as assault and verbal hostility decrease.

The youngest group, 20-29 indicates a tendency toward indirect hostility (sulking, pouting, gossiping, displacement, practical joking) as a means of dealing with frustration. Higher verbal hostilities in

the two lower decades indicates a greater openness to express disagreement, disapproval and anger.

The Overcontrolled Hostility scores showed a sharp drop with the 50-59 group. This group showed a parallel increase in manifesting hostility with an elevation in all indices on the Buss-Durkee Inventory, except for guilt (supporting the decrease in control in OH).

### Conclusions

The sample of Mennonite communities indicates an extremely low incidence of assaultive and verbal hostilities which are positively correlated with conscientious objection and high nonresistant values.

There is not the hypothesized sharp rise in passive and indirect forms of hostility associated with the higher controls of hostility and the refusal to express this hostility in verbal or non-verbal behavior.

There is a slightly higher incidence of overcontrolled hostility in males, and the community possesses a subgroup of extreme scorers in overcontrolled hostility unparalleled in previous research.

The Mennonite personality profile as viewed in the interpersonal behavior model is a managerial-responsible trait cluster, (helpful, well thought of, bighearted and unselfish, enjoys taking care of others, gives freely of self, often admired, makes a good impression) in its more functional expressions. It is autocratic and hypernormal (too willing to give to others, over-protective of others, generous to a fault, spoils people with kindness, tries to be too

successful, always giving advice) in its more dysfunctional manifestations. The clustering of scores in the adjoining dictatorial sector (on the dominance side) and messianic comforter sector (on the love side) is also worthy of note. The total absence of docile-dependent, cooperative, overconventional, self-effacing, rebellious, distrustful behavior is remarkable as is the low incidence of aggressive, competitive self-reports.

Thus the research fails to support the psychoanalytic and instinctivist theories that hostile drives must be expressed. It indicates that reduced instigation to aggression in the Mennonite community and the modeling of nonviolent behavior results in the lowering of active hostility, of assaultive behavior, and of verbal venting of angry feelings. No equal elevation of passive-indirect hostile behavior occurs.

Thus this data supports the social learning and phenomenological theories of aggression which indicate that modeling of assertive vis a vis aggressive behaviors, and reinforcing the resolution of conflict without excessive violence and manifest anger will lead to a reduction of the incidence of such behaviors in a community where consistent reinforcers are present. Thus redefinition of perceptions by application of nonresistant values may support nonviolent behavioral traits and responses.

(However, within the above community, a higher incidence of guilt is present, a higher level of overcontrolled hostility can

occur and foster the possible increase in extreme overcontrol in some individuals.)

The community, espousing nonresistant values and nonviolent behavioral styles seems to function with a homeostatic equilibrium throughout the system which provides a balance of assertive and aggressive options, although clearly sublimated in high expression of responsible, managerial, and hypernormal behaviors. But within this group homeostasis, certain individuals may tend to develop extreme overcontrol.

## CHAPTER VI

## THE ALTERNATIVES TO HOSTILITY

The discovery of a low incidence of active and direct forms of aggression without a corresponding increase in passive and indirect forms supports the behavioral, the social learning, and the phenomenological perspectives on the nature of hostility and aggression.

Thus in this chapter, we will view the Anabaptist-Mennonite community's experience from these behavioral perspectives, and apply behavioristic and social learning theory and research on the control and management of aggression to the data extracted from the sample in this study.

To then apply these findings to the further development of Anabaptist-Mennonite theologies, an anthropology will be stated which integrates the theological strands from the sixteenth century to the present and develops theological thought by application of empirical research into its effects upon the believing community.

Theoretical Reflections on the Anabaptist Experience

The findings and perspectives of research emerging primarily from the behavioral schools and from social learning theorists provide insights into the manifesting of aggression which may be usefully applied to the emerging understandings of the Anabaptist-Mennonite community traced historically and theologically and tested empirically in the preceding chapters.



Social Learning theory indicates three central ways violence can be averted. (a) By reducing instigation to aggression and the stimuli that facilitate its expression, (b) increasing inhibitions against the expression of aggression and the stimuli that impede it, and (c) strengthening the competing responses.<sup>1</sup>

Within the Anabaptist community, all three have clearly been stressed. The instigation to aggression was and is now reduced by the modeling of peaceful conflict resolution styles. Extinction behavior is consistently given to active, direct and verbal conflict styles. Teaching, injunctions of church discipline, the practice of caring even in the process of exclusion (the ban) all served to increase inhibitions and multiply the stimuli that impede it.

Environmental instigations to active aggression are still present in the whole milieu surrounding the Mennonite-Anabaptist community, but constant teaching and familial modeling of nonresistant styles of dominant-loving assertive behavior appears to have produced effective styles of handling frustration and stress which offer competing responses acceptable to the community generation after generation.

Hostile or overtly aggressive competing responses (c) assumed to be present in most communities, have largely been absent, since

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<sup>1</sup>Megargee, "A Critical Review. . .", p. 1065.

strong community sanctions limited the number of behavioral options permitted within the disciplining brotherhood.

Focusing on control of aggression largely by increasing inhibitions may be a one factor in the occurrence of a subgroup showing extreme overcontrol of hostility. But this conclusion need not support the psychoanalytic instinctivist perspectives viewing the personality as a closed hydraulic system, and seeing aggressive energy, when dammed by inhibitions, remaining potent as a residual accumulation of overcontrolled aggressive drives.

Behavioralists, such as Leonard Berkowitz, take strong exception to the view that man might carry with him residual aggressive energy waiting to be expressed. Chronic instigation to aggression is an unnecessary hypothesis to explain reactions which are better understood as triggered by appropriate cues.<sup>2</sup>

The frustration-aggression theory supports the reverse view; when the performance of an aggressive act is inhibited, we not only have residual aggressive instigation, but additional instigation resulting from the frustration of the aggressive response sequence.<sup>3</sup>

Megargee has attempted to demonstrate that in contrast to the habitually hostile individual, who maintains a chronic state of anger (whether by a reservoir of aggressive instigation or by continual self

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<sup>2</sup>Leonard Berkowitz, Aggression: A Social Psychological Analysis (New York: McGraw Hill, 1962), pp. 104-106.

<sup>3</sup>Dollard, et al., pp. 28-36.

arousal by brooding over resentments and mistreatments) there can be identified a "chronically overcontrolled assaultive type." This personality possesses inhibitions against the expression of aggression which are extremely rigid, so that he rarely, if ever, responds with aggression no matter how great the provocation. The inhibitions are so generalized, that he is unable to make use of displacement, or to generalize and diffuse his aggression in any form.<sup>4</sup> Thus the instigation summates, and may exceed even his excessive defenses. Empirical research among extreme assaultives supports this hypothesis.<sup>5</sup>

In the Anabaptist-Menmonite community, where absolute prohibitions exist against direct, active verbal or physical aggression, and expressing aggression in indirect and passive forms is viewed with suspicion, this appears to provide conditions for the fostering of the chronically overcontrolled personality among some personalities.

This can be understood as an over emphasis on strengthening inhibitions (guilt) without a parallel reduction in the instigations experienced by the individual, and/or with a lack of competing creative responses.

Behavioral theory has focused on identifying ways of reducing instigation to aggression in the environment. Three broad categories emerge. (a) Reduction of instigation to aggression through need

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<sup>4</sup>Edwin Megargee, "Undercontrolled and Overcontrolled Personality Types in Extreme Anti-social Aggression," Psychological Monographs, LXXX, 1966.

<sup>5</sup>Edwin Megargee, Cook, Mendelsohn, p. 528.

satisfaction--to remove the frustrations by satisfying all needs.

(b) Reduction of instigation through expression of behavior--overt aggression and catharsis and (c) reduction of instigation through cognitive redefinition of the situation.<sup>6</sup>

In the Anabaptist literature and community, (a) need satisfaction is expressed through mutual aid and brotherly support offering acceptance and solidarity within the group. Although the denial of the self and its overt demands is required when these come in conflict with the moral commands of Scripture or the moral sanctions of the community. (b) Expression of angry, hostile or aggressive behavior in direct and active ways is clearly prohibited. Thus such models are absent. Berkowitz,<sup>7</sup> Feshbach,<sup>8</sup> and others now suggest overt expression of angry aggression may increase instigation to aggression, model aggressive behavior for others, and result in increasing rather than reducing aggressive behavior.

The expression of the behavior in indirect ways, or in direct displacement remained an open option not explicitly prohibited. It may be asked whether the Anabaptists--(themselves often the object of displaced aggression intended for the violent revolutionaries) may have

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<sup>6</sup>Edwin Megargee, Crimes of Violence, p. 1069.

<sup>7</sup>Leonard Berkowitz, "Words and Symbols as Stimuli to Aggressive Responses" in John Knutson, The Control of Aggression (New York: Aldine, 1973).

<sup>8</sup>Seymour Feshbach, "The Catharsis Hypothesis and Some Consequences of Interactions with Aggressive and Neutral Play Objects," Journal of Personality, XXIV, 1956, pp. 449-462.

expressed hostilities in displacement, in response substitution and in sublimation by increased rejection of "the world," withdrawal, isolationism, severe habits of hard work and high standards of economic productivity which produced agrarian economies of repute in Holland, Russia, Canada, the United States and Paraguay and Brazil. As an option to the violence and war in the surrounding communities such sublimation has been demonstrated as functional and valuable.

Within the group, excommunication processes (the ban), occasionally assumed the nature of coercive exclusion. Menno expressed profound concern that these practices were becoming punitive and retaliatory.<sup>9</sup> Viewed as ritualized aggression, Menno's concern was to direct the rituals in ways which redemptively (person-affirming) confronted the individual with inappropriate behavior (assertive-confronting) but respected the voluntary nature of the individual's own responsible choice.<sup>10</sup>

The third option, (c) that of cognitive redefinition, provides an option frequently chosen in Anabaptist thought. Such redefinition is exemplified by the man who is angry at being tripped with a cane, will find the anger dissipate suddenly on recognizing that the other is blind.

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<sup>9</sup>Menno Simons, "Instruction on Excommunication," p. 980.

<sup>10</sup>Ibid., pp. 996-997.

Feshbach and Kaufman found that students' inclination to behave aggressively was reduced sharply by restructuring the provocative situation.<sup>11</sup>

Phenomenological Theory parallels the behavioral concept of cognitive redefinition in the management of aggression by assisting the individual in restructuring perceptions. Hostile, rejecting, anxious, withdrawing, angry, or demanding perceptions can be brought to awareness and the individual may redefine the situation with a more accurate perception of reality. Thus constructive assertive behavioral options may be explored and rehearsed, then experimented with when back in the life situation.

Within the Anabaptist literature, such redefinition of perspectives serves as the primary means for averting aggressive behaviors. Seeing the other, the offender, no longer as an enemy to be hated, but as a person of worth before God, who can be loved and valued, alters the perceptual definition of the situation. It can also be a process of denial of reality when negative awarenesses are repressed, introjected, or retroflected in martyr behavior when the person goes begging the stake as a passive-aggressive act of direct or indirect retaliation.

The Aggressive Styles of the Anabaptist movement as a violent

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<sup>11</sup>Seymour Feshbach and Harry Kaufmann, "The Influence of Anti-aggressive Communications Upon the Response to Provocation." Journal of Personality, XXXI, 1963, pp. 428-444.

event for the cultures which hosted and attempted to contain it, were those of active verbal aggression (but rejecting active physical aggression) and both direct and indirect passive aggression. This increased the impact of its confrontation with the existing cultures, the aggressive styles so totally dismaying the magistracy that immediate and continuing recourse to violence was the only response deemed appropriate or effective.

Within the Anabaptist community, the sanctions for the inhibition of aggression developed early. The passive-aggressive stance of accepting and (at times virtually requesting) martyrdom was a potent form of modeling by leaders which seems to have been a particularly effective communication event.

The inhibitions toward aggressive behaviors in the teachings of Menno indicated that verbal aggression could be displaced toward other religious groups, (the persecuting state churches) toward schismatic Anabaptist groups (the violent kingdom of Munster), toward the unrepentant and nonconforming brother (who fell under the ban) and toward one's own flesh (the frailty of falling short of the demands of a rigorous commitment to high moral standards.)

The possibility of such pure love as was demanded by the Anabaptist call to total discipleship, was assumed by the Anabaptist theologians. Psychoanalytic theory theorizes that man's feelings toward his fellows are rarely, if ever, unmixed with the opposite polarity of hate. Love or friendship seldom, if ever, occur

without any admixture of animosity, nor is hate experienced without some occurrence of positive regard. The presence of negative emotions in experiences of warm positive commitment and affection demand an awareness process of acceptance or a denial process of selective inattention to their existence.

In Anabaptist theology, affirming and reinforcing values and behaviors of love, and refusing reinforcement to actions and attitudes of hatred, hostility or resentment has resulted in the growth of a community with lower incidence of assault, verbal hostility and indirect aggression, without a corresponding increase in suspicion, resentment, irritability and only a limited increase in negativism. This parallels the theology and the nonresistant values taught and affirmed within the community.

But where the original Anabaptist thinkers and writers stressed a continuing aware process of owning one's negative feelings and choosing loving behavior in "process-repentance," later generations came under the prohibitions of a pietism which tended to reinforce denial and repression. Rather than owning and accepting their humanity in candid confession and process repentance, the later Anabaptists affirmed the perfectionist strand of thought which was also present in their heritage and theology.

The one strand of theology, with a sharply dualistic world view, seeing the two kingdoms (the kingdom of God/the kingdom of this world order) in total apposition, tended to call for complete denial of the self, the flesh, the frailties of human nature and the creation of



a disciplined, separated purified church.

The second strand affirmed original goodness as well as original evil, and called the disciple to a voluntary repenting, growing freedom of following Christ in the fellowship of discipling believers.

Both strands are present. Both exert their influence; Sattler vs. Menno, South German-Swiss vs. Dutch Anabaptism; each brings its contribution to the Anabaptist-Mennonite anthropology.

#### AN ANABAPTIST-MENNONITE ANTHROPOLOGY

For four hundred years Anabaptism has functioned without a commonly accepted explicit systematic theology. The form of Christian thought among them has been termed by Robert Friedmann, "Existential or Concrete Christianity," using the term first circulated by Soren Kierkegaard to designate "the Christianity of the New Testament."<sup>12</sup>

#### An Implicit Theology

The implicit theological structure on which much of their thought turned was first, a fundamental New Testament dualism, an uncompromising ontological dualism in which Christian values and existence are held in sharp contrast to the values of the world in its

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<sup>12</sup>Robert Friedmann, The Theology of Anabaptism (Scottsdale: Herald Press, 1973), pp. 27-30.

corrupt state of being.<sup>13</sup> This dualism of two kingdoms, two Lords, two contrasting ethics, two radically different life styles results in radically differentiated concepts of discipleship.

### A Radical Theology

There was a radical redefinition of the sacred--refusing to attach sacredness to special words, objects, places, persons, dates or religious sacramental rites. In contrast, they stressed the sacredness of all things in radically personal, communal, and relational terms.<sup>14</sup>

There was a radical redefinition of discipleship as an ethic of "nachfolge" to Jesus Christ. Jesus, His teachings, His way of loving, suffering and truth-speaking become normative for His disciples.<sup>15</sup> (This often resulted in uncompromising demands upon members of the community in succeeding generations when birth rather than an individual voluntary decision became a major incentive to community membership.)

There was a radical redefinition of freedom. The voluntary nature of kingdom membership was based on a belief in man's freedom to choose and to take responsibility for his decisions. This freedom

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<sup>13</sup>"The Schleithem Confession, " Mennonite Quarterly Review, XIX, 1945, pp. 249ff.

<sup>14</sup>Walter Klassen, Anabaptism, Neither Catholic Nor Protestant (Waterloo: Conrad Press, 1973), pp. 11-18.

<sup>15</sup>*Ibid.*, pp. 19-27.

was exercised within community, where integrity is reinforced by disciplined discipling. (This stress on the law of love could turn to a legalism, with potential for coercion in the second and third generation closed community.)<sup>16</sup>

There was a radical redefinition of revolution. The authentic revolution as the Anabaptists saw it, was the gathering of a new voluntary society, mixed racially, religiously and economically. This society found in the norms of Jesus a new ethic for living:

- . . . a new way to deal with offenders--by forgiving them;
- . . . a new way to deal with violence--by suffering;
- . . . a new way to deal with money--by sharing it;
- . . . a new way to deal with problems of leadership--by drawing upon the gift of every member.
- . . . a new way to deal with a corrupt society--by building a new order, not smashing the old.
- . . . a new pattern of relationships between man and woman, between parent and child, between master and slave in which was made concrete a radical new vision of what it means to be a human person.<sup>17</sup>

Thus the refusal to participate in the magistracy, the refusal to take the oath, the refusal to participate in violence, the insistence on religious freedom, and the new economics of mutual aid followed naturally from their understandings of the radical nature of the new kingdom and the ethic of its King, Jesus.<sup>18</sup>

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<sup>16</sup>Ibid., pp. 28-34.

<sup>17</sup>John Howard Yoder, The Original Revolution (Scottsdale: Herald Press, 1972), p. 29.

<sup>18</sup>Klassen, p. 49.

### A Responsibility-Theology

Within this vision of reality, there is a radical confidence in the disciple's ability to repent responsibly and respond to the grace of God incarnate in Jesus and present in the community of the disciples through the Holy Spirit. "Were man's plight so hopelessly fated as (in the reformer's concepts of original sin, depravity, and bondage of the will,) then all the endeavor of following Christ (discipleship) would be meaningless and futile. Hence a new and radically different start (for anthropology) has to be made."<sup>19</sup>

For the Anabaptists, original goodness, freedom and responsibility were affirmed as well as a recognition of man's tendencies toward evil. The term, "original sin," not being biblical, was not applicable to their understandings of man's sinful situation. Ulrich Stadler comments in one of his epistles: "The word Erbsünde (hereditary sin) has no foundation anywhere in the Holy Scriptures, in fact has not been written in it at all."<sup>20</sup>

Sebastian Franck, in his famous Chronica, Zeytbuch und Geschychtsbibel of 1531 reports his findings on the Anabaptist doctrines of original sin.

Concerning original sin nearly all Anabaptists teach as follows: Just as the righteousness of Christ is of no avail

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<sup>19</sup>Friedmann, p. 58.

<sup>20</sup>Ulrich Stadler, "Ein ander Sendbrief über die Erbsünde," in Lydia Müller, Glaubenszeugnisse (Leipzig: Heinsius, 1938), p. 233.

to anyone unless he makes it part of his own being through faith, so also Adam's sin does not impair anybody except the one who makes it a part of his own being and brings forth fruits of this sin. For as foreign righteousness does not save anybody, so will foreign sin not condemn anybody either.<sup>21</sup>

Thus in Anabaptist understandings of man's sinfulness, there was no philosophical fatalism, nor any rational excuse from responsibility for man's personal expressions of evil.

Sin is man's disobedience to God. As Peter Riedemann, the Hutterian leader wrote:

Sin is the forsaking of obedience to God. For as through obedience all the righteousness of God cometh through Christ, so also cometh all sin and unrighteousness from disobedience to and the forsaking of God's command.<sup>22</sup>

This obedience to the commands of God--to love God, to live in love for the neighbor--is within man's capability. Thus the commands call the disciple to brotherhood in community, caring for the neighbor, and the sharing of life and of goods, as there is need. As Sebastian Franck reports in 1531:

As far as one could see they taught nothing but love, faith and the cross. They broke bread with one another as evidence of unity and love. They helped each other faithfully with mutual aid, lending and giving, and they taught that all things should be held in common.<sup>23</sup>

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<sup>21</sup>Sebastian Franck, Chronica, Zeytbuch und Geschychtsbibel (Strassburg: Beck, 1531), p. 447.

<sup>22</sup>Peter Riedemann, Rechtenschaft Unserer Religion (Berne, Ind: Huttensche Brüder, 1902), p. 56.

<sup>23</sup>Franck, p. 444.

Man is capable of loving both self and other, and of repentantly responding in love to God's loving overtures to us in Jesus. For the Anabaptists, love is not simply an ethical imperative, but a constitutive part of the nature of man as a relational being created in the image of God (which image evil cannot destroy).

Man is decisional, communal and fully human when relationally joined to others in love. Such love, such experience of community, becomes actual in the voluntary circle of disciples around Jesus, the believers' church.

If sin is disobedience to love and to the commandments to love God and neighbor, then love entailed the surrender to the moral teachings of the New Testament and the loving obedience to Jesus as the normative example of the sinless life. They affirmed that "whoever abideth in him sinneth not."<sup>24</sup> Yet they freely recognized man's inability to escape all tendencies to sin and called each other to a "process repentance" of confessing and receiving the discipling discipline of the brotherhood.

### An Integrative Theology

An Anabaptist anthropology begins not with seeing man as an individual depraved due to original sin and deserving eternal damnation except for the grace of God received through faith alone; but as

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<sup>24</sup>I John 3:6.

children of God created in the image of God as free, decisional relational beings who though tainted by the evil they have chosen are capable of repenting and responding to the love of God shown in Jesus. In receiving grace they are reborn to life in the new community which is centered in discipleship (Nachfolge Christi).

This circle of disciples around Jesus forms the new kingdom community where the neighbor is loved, the enemy blessed and the brothers or sisters supported. In this community of disciples, he participates in the disciplining victory over the sinful urges within and the unloving sins against others. Thus human essence is seen as potentially responsible, and capable of love, repentance and receiving of grace. At the same time, human existence is viewed as corrupted by the evil world order of the opposing kingdom and by the sins which man has inevitably and without exception chosen to make his own.

With an implicit theology, taught as an experiential reality within community, the following generations of Anabaptists were not as tempted to stress doctrinal orthodoxy as did those who were heir to the explicit theologies of the reformers. The tendency was rather to turn toward a rigid legalism in ethics and a formalism in crystallized tradition. Both of the later developments were reinforced by the influences of pietism in the eighteenth and revivalism in the nineteenth centuries.

## A THEO-PSYCHOLOGY OF ANGER AND AGGRESSION

This Anabaptist anthropology can be integrated and more accurately defined with the phenomenological-behavioral perspectives of this conceptual-empirical study.

In existence, each human person experiences the pain of alienation and estrangement from his or her true self and from others. This, the universal experience of human existence, is the state of sin which violates selfhood, ruptures relationships, frustrates creative growth in personhood and in community.

But within the situation of estranged existence, the human person as a centered self can be aware of his or her essential being with all its potentialities. This is our created nature which God has called good. Within each person an assertion of this essential nature seeks to affirm self-worth as a child of God and to realize the potentialities of personhood in community.

Morally, the moral imperative is this profound internal assertion of a person's essential being to become actually what he or she is potentially as a created child of God. When the person, as a centered self goes with this central thrust of being and becoming to actualize personhood in relationship to the community of persons comprising his or her world, he or she becomes a responsible ethical agent.

The authentically moral act of a centered self is neither a blind surrender nor a total obedience to an external law whether of



human invention or divine revelation. The will of God for us is not an external arbitrary will imposed upon the individual from without in a benevolent tyranny, but the will of God for his creatures is expressed in our essential beings and in our inner moral imperatives to be and become who we potentially--by creation--can become.

The Revelation of God in Jesus Christ, exploded our awareness of the true gap between what we actually are in the sin-tragedy-of-estranged-existence, and what we essentially are as created sons of God. Jesus revealed to us both the full extent of our human estrangement from our true nature, from each other, and from our Creator, and He demonstrated the true unity of essential being in relationship to God and to the new community of persons. As the actualization of essential personhood expressed in the unity of both love and justice, Jesus is normative for ethical decision making, and the Christian disciple actualizes his own essential nature as he joins with others to realize their full potentialities as a circle of disciples in the community of love around Jesus.

The centered person thus seeks not to incorporate the perceived shoulds and oughts of moral demands perceived in the life and teachings of Jesus or in the community of disciples, but to assimilate those values which lead to creative growth in loving community.<sup>25</sup>

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<sup>25</sup>The writer's indebtedness to the existential thought of Paul Tillich as well as the existential Christianity of the Anabaptists will be evident.

As a centered self, the person confronts and contacts his or her world of experience with a free accessibility to positive and negative emotions, to approach or avoidant responses, to constructive or destructive behaviors. As a centered self he or she is free to deliberate and decide on those behaviors or responses that are within awareness.

Positive and negative emotions alike have potential for creative or destructive implementation. Harsh anger as a negative emotion has potential for destructiveness as does incorporating controlling love.

Ethically the emotion of anger, the attitude of hostility and the behavior of aggression are morally neutral. As the moral philosopher, Thomas Aquinas (obviously no Anabaptist), wrote: "He who is angry or afraid is not praised or blamed, but only he who while in this state behaves either properly or not."<sup>26</sup>

Thus angry emotions, hostile attitudes and aggressive behaviors which affirm the self-worth and dignity equally of self and other result in creative growth in the community. Such emotions, attitudes and behaviors which are non-self-confirming and do not confirm the other's personhood and worth are destructive in relationship and in community. For those who affirm that Jesus is normative for ethical

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<sup>26</sup>Cited in Samuel Southard, Anger in Love (Philadelphia: Westminster Press, 1973), p. 15.

decision-making, they find that His behaviors model constructive anger, hostility and aggression as well as affection, respect and love.

Phenomenologically the centered self experiencing his or her self-worth in self-affirmation and expressing his or her power-to-be in self-assertion will inevitably encounter conflict with other selves asserting their thrust in counter ways. Aggressive restructuring of relationship may ensue in either constructive or destructive forms.

Constructive aggression cuts through the barriers to relationship, to actualize both oneself and the other in reconciliation or in acceptance of the differentiated other's distinctiveness.

Destructive aggression seeks to distance the self from the other, or to invade, destroy, annihilate or engulf and incorporate the other.

Aggression cannot be simplistically defined as constructive or destructive along the lines of differentiating verbal from physical aggression, or active from passive aggression, or direct from indirect aggression. Constructive aggression moves toward the essential actualizations of persons in community (although some individuals involved may perceive it as hostile and non-self-confirming at the moment.) Destructive aggression increases the alienation and estrangement of existence.

Again, for those who see Jesus as normative for the expression of essential personhood, His thrust as a person cut through

depersonalization,<sup>27</sup> distancing,<sup>28</sup> and profanity<sup>29</sup> but He refused destructive aggression and violence.<sup>30</sup>

Behaviorally, functional expressions of angry aggression need to be focused in impactful assertiveness which reinforces positive behaviors for all participants. Thus the venting of diffuse anger has little functional value. More effective behavioral alternatives are learning to be specific with anger; focusing the demand which is central to the emotional response; verbally owning the clearly focused demand (rather than acting it out in passive or indirect forms); or cognitively redefining the situation to cancel dysfunctional demands and/or sublimate the anger emotions into more functional negotiation styles which ritualize hostility and reinforce impactful negotiation.<sup>31</sup>

Instrumental aggression behaviors can be altered by changing the reinforcers in the family system, social system or community.

Within the Christian community, reducing instigation to aggression by fostering open communications systems, mutual concern for need-meeting of all persons involved, modeling positive behavior for impactful negotiation of differences, and reinforcing creative and

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<sup>27</sup>Mark 3:1-6.

<sup>28</sup>Matthew 23.

<sup>29</sup>Mark 11:15-18.

<sup>30</sup>Mark 14:46-47.

<sup>31</sup>George R. Bach, Yetta M. Benhard, Aggression Lab (Dubuque: Kendall-Hunt, 1971).

mutually satisfying styles of conflict negotiation may increase the incidence of reconciling resolutions to conflict. Where the hostilities of residual negativism have become chronic for persons or groups, long term assistance in experiencing, focusing and finishing old situations must be provided to facilitate change and growth.

#### Perspectives for the Anabaptist-Mennonite Community

Theological discussions of the nature of man, the psychology of anger, aggression and hostility, and the ethical studies of non-resistance, nonviolence and noncoercive behaviors by Anabaptist-Mennonite theologians need to deal with the following:

(1) Conceptually: Current theological-ethical definitions of aggression have dealt primarily with physical assault and verbal hostility. Active and passive, direct and indirect, verbal and physical forms must also be included. Our ethical considerations have focused on active verbal and active physical forms of aggression, but have tended to overlook the coercive power of passive and indirect forms. To deal adequately with the constructive-destructive functions of aggression, Anabaptist thought will need to speak theologically-ethically to all the forms of aggression.

Adopting polar theories of emotional and behavioral responses rather than traditional dualist models can free Anabaptist thought to integrate ethical thinking on a broader range of behavioral options.

(2) Behaviorally: Prohibitions against both awareness of and

candid owning of feelings of hostility and anger may reinforce the high guilt and high negativism evident in the community, and block the adequate expression of the forgiving fellowship where healing and release are available to all. Such prohibitions may be reduced by thought, and moving from the perfectionistic thought forms of pietism and the absolutism of rigidly prescribed patterns of discipleship.

#### RECOMMENDATIONS FOR EDUCATIONAL-THERAPEUTIC ACTION

Significant Affirmations emerge from the empirical data which support the practice and the teaching of nonresistance as a functional behavioral style.

There is a clear correlation between the aggressive behavioral profiles of the Mennonite community and the ethical-theological values as historically taught and practiced. Assault and verbal hostility have been consistently forbidden. Such behaviors have not been modeled, or were clearly rejected when they occurred. There is a consistently low incidence of such behaviors within the community, in contrast to the published norms of the broader American population.

The low incidence of assaultive behavior, physical and verbal, without a corresponding increase in the over-all profiles of passive aggression--negativism, resentment, suspicion, indirect hostility--indicates that reduction in active direct aggression does not necessitate an increase in passive and indirect. Thus we may infer from this data, that the modeling of more constructive ways of handling suspicion, resentment, negativism and irritability can result in the

lowering of these indices. This will facilitate personal growth in the community as individuals discover more creative ways of modifying their perceptions of others, and more constructive ways of resolving conflict through nonresistant, redemptive love.

The lower incidence of negativism in Mennonite women, the consistently lower scores in overcontrolled hostility indicate that they manage aggressive and hostile behaviors in more functional ways, with less stress than do males. The fact that males see them as more dominant than themselves, (and than the women see themselves) indicates more male discomfort with male-female relationships. Females see male and female dominance as virtually equal. Women perceive themselves as being more loving. Men do not see them as being as loving as they affirm for themselves. Thus Mennonite women, being assertive and loving are managing aggression in more functional ways. Males need liberation and growth to a greater extent than females.

#### Significant Recommendations

Within the Mennonite community there exists a high incidence of guilt. With the low incidence of assault, and verbal hostility (in both attitudinal and behavioral components) the presence of the high guilt has no functional value as a reflection of discomfort for recurring behavior of aggression.

The evidence of high inhibition to aggression is striking when contrasted to the profiles of low instigation to aggression.

Instigation has been reduced. Inhibitions have been reinforced. Creative options for conflict release and resolution apparently have been lacking. More effective models are needed to clarify (1) ways of releasing and resolving feelings and convictions of personal guilt, (2) ways of owning and experiencing emotions, feelings, affective states, (3) ways of integrating nonresistant values and assertive-confrontive statements of personal needs and purposes. Further research is needed to define ways of creative management of indirect hostility, negativism, resentment, suspicion, and irritability without the high incidence of guilt.

The large subgroup of persons, (one-fourth of the total sample) who score high in the overcontrol of hostility (the conjunction of high instigation to aggress and high guilt) deserve attention and action to assist such persons in lowering both instigation and inhibition to more functional levels.

The presence of a significantly large subgrouping with "extremely high-scoring" overcontrolled hostility (8%) may indicate that the Mennonite community's controls do foster the development of an unusual number of persons with continuing hostile impulses and rigid controls which are dysfunctional.

Appropriate growth opportunities must be available to such persons, where they become aware of their inner conflicts. The training of Mennonite pastors in the field of pastoral counseling must provide special skills in dealing with persons who (1) have high



inhibition of negative feelings, (2) high incidence of guilt, (3) and a higher instigation to hostility than is appropriate. Training in facilitating growth groups for extreme "doves" who are highly "fight-shy" but rigid in their control of feelings should be required for seminarians, available to pastors. Techniques of owning the full affective polarity of passive and negative feelings, of cognitive redefinition, of the responsible changing of perceptions, and of experiencing assertive behavior styles in relationships can be taught in ways that are congruent with and fulfilling to nonresistant values and biblical Anabaptist-Mennonite theology.

The Anabaptist-Mennonite personality, with its hypernormal dominant-loving tendencies can also affirm the other polarities of confrontative, assertive behavior, and dependent, submissive responses for greater wholeness in personhood and in community life.

## APPENDIX

## APPENDIX I

## INTRODUCTORY INFORMATION

No. \_\_\_\_\_

1. Your sex: male \_\_\_\_\_ female \_\_\_\_\_

3. Your age: Check the correct category in which your age falls.

_____ 20-24	_____ 40-44	_____ 60-64	
_____ 25-29	_____ 45-49	_____ 65-69	_____ 80-84
_____ 30-34	_____ 50-54	_____ 70-74	_____ 85 and over
_____ 35-39	_____ 55-59	_____ 75-79	

3. Marriage: Have you been married more than once? Check the correct answer:

\_\_\_\_\_ This is your first marriage  
 \_\_\_\_\_ You have been married previously.

4. How much formal schooling have you had?

_____ Elementary school	_____ College graduate
_____ Some high school	_____ Some graduate study
_____ High school or trade school graduate	_____ Graduate or professional degree
_____ Some college	

5. What is your chief occupation? Check one of the following categories.

(If you have two or more, check the one occupying most of your time. If retired, check former occupation.)

\_\_\_\_\_ Farmer or Farm Manager  
 \_\_\_\_\_ Manager, executive, owner, operator of a department or business, public or private  
 \_\_\_\_\_ Professional or technical worker, (Teacher, physician, minister, social worker, engineer, etc.)  
 \_\_\_\_\_ Clerical or sales worker (salesman, secretary, etc.)  
 \_\_\_\_\_ Craftsman or foreman (carpenter, mechanic, etc.)  
 \_\_\_\_\_ Machine operator (truck or bus driver, welder, factory worker)  
 \_\_\_\_\_ Housewife  
 \_\_\_\_\_ Service worker (barber, beautician, janitor, restaurant, etc.)  
 \_\_\_\_\_ Laborer (farm laborer, construction helper)  
 \_\_\_\_\_ Student

6. Annual income.

_____ Under \$5,000	_____ Under \$20,000
_____ Under \$8,000	_____ Under \$25,000
_____ Under 10,000	_____ \$30,000 and above
_____ Under 12,000	_____ \$50,000 and above
_____ Under 15,000	

## TRUE or FALSE

7. \_\_\_\_\_ I registered as a conscientious objector.  
 8. \_\_\_\_\_ Most of the males in my family have registered as conscientious objectors.  
 9. \_\_\_\_\_ Most of the males in my mate's family have registered as conscientious objectors.  
 10. \_\_\_\_\_ I chose military service as a way of fulfilling my responsibilities of Christian citizenship.  
 11. \_\_\_\_\_ I served in alternate Civilian Peace Service.  
 12. \_\_\_\_\_ I would now encourage my son to choose peace service rather than military service.

APPENDIX II  
NONRESISTANT VALUES SCALE

I agree . . . means "This is how I see it."  
 I tend to agree . . . means "In most situations I feel this way."  
 I am undecided . . . means "I could only decide in the situation."  
 I tend to disagree . . . means "In most situations I would not feel this way."  
 I disagree . . . means "This is not how I see it."

1. The Christian should not defend himself/herself when attacked physically.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree
2. The Christian will not voluntarily take another person's life.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree
3. The Christian may use force when it is for good reasons.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree
4. The Christian should not show irritability or impatience.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree
5. The Christian has the right to ask for justice against those who hurt him or her.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree
6. The Christian may defend herself/himself when verbally criticized or abused.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree
7. The Christian should respond in a kind accepting way no matter how he/she is treated.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree
8. The Christian may use violence when in the police force, the military, or other such responsible position.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree
9. The Christian should not participate in military service.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree
10. The New Testament teaches nonresistance as a way of life for the Christian.  
    \_\_\_ Agree   \_\_\_ Tend to agree   \_\_\_ Undecided   \_\_\_ Tend to disagree   \_\_\_ Disagree

## APPENDIX III

## BUSS-DURKEE HOSTILITY INVENTORY

## TRUE or FALSE

- \_\_\_\_\_ 1. I seldom strike back, even if someone hits me first.
- \_\_\_\_\_ 2. I sometimes spread gossip about people I don't like.
- \_\_\_\_\_ 3. Unless somebody asks me in a nice way, I won't do what they want.
- \_\_\_\_\_ 4. I lose my temper easily but get over it quickly.
- \_\_\_\_\_ 5. I don't seem to get what's coming to me.
- \_\_\_\_\_ 6. I know that people tend to talk about me behind my back.
- \_\_\_\_\_ 7. I commonly wonder what hidden reason another person may have for doing something nice to me.
- \_\_\_\_\_ 8. The few times I have cheated, I have suffered unbearable feelings of remorse.
- \_\_\_\_\_ 9. Once in a while I cannot control my urge to harm others.
- \_\_\_\_\_ 10. I never get mad enough to throw things.
- \_\_\_\_\_ 11. Sometimes people bother me just by being around.
- \_\_\_\_\_ 12. When someone makes a rule I don't like I am tempted to break it.
- \_\_\_\_\_ 13. Other people always seem to get the breaks.
- \_\_\_\_\_ 14. Almost every week I see someone I dislike.
- \_\_\_\_\_ 15. At times I feel I get a raw deal out of life.
- \_\_\_\_\_ 16. I sometimes have bad thoughts which make me feel ashamed of myself.
- \_\_\_\_\_ 17. I can think of no good reason for ever hitting anyone.
- \_\_\_\_\_ 18. When I am angry, I sometimes sulk.
- \_\_\_\_\_ 19. When someone is bossy, I do the opposite of what he asks.
- \_\_\_\_\_ 20. I am irritated a great deal more than people are aware of.
- \_\_\_\_\_ 21. I don't know any people that I downright hate.
- \_\_\_\_\_ 22. There are a number of people who seem to dislike me very much.
- \_\_\_\_\_ 23. I can't help getting into arguments when people disagree with me.
- \_\_\_\_\_ 24. People who shirk on the job must feel very guilty.
- \_\_\_\_\_ 25. If somebody hits me first, I let him have it.
- \_\_\_\_\_ 26. When I am mad, I sometimes slam doors.
- \_\_\_\_\_ 27. I am always patient with others.
- \_\_\_\_\_ 28. Occasionally when I am mad at someone I will give him the "silent treatment."
- \_\_\_\_\_ 29. When I look back on what's happened to me I can't help feeling mildly resentful.
- \_\_\_\_\_ 30. There are a number of people who seem to be jealous of me.
- \_\_\_\_\_ 31. I demand that people respect my rights.
- \_\_\_\_\_ 32. It depresses me that I did not do more for my parents.
- \_\_\_\_\_ 33. Whoever insults me or my family is asking for a fight.
- \_\_\_\_\_ 34. I never play practical jokes.
- \_\_\_\_\_ 35. It makes my blood boil to have somebody make fun of me.
- \_\_\_\_\_ 36. When people are bossy, I take my time just to show them.
- \_\_\_\_\_ 37. I tend to be on my guard with people who are somewhat more friendly than I expected.
- \_\_\_\_\_ 38. I sometimes have the feeling that others are laughing at me.
- \_\_\_\_\_ 39. Even when my anger is aroused, I don't use "strong language."
- \_\_\_\_\_ 40. I am concerned about being forgiven for my sins.

## APPENDIX III (Continued)

- \_\_\_ 41. People who continually pester you are asking for a punch in the nose.
- \_\_\_ 42. I sometimes pout when I don't get my own way.
- \_\_\_ 43. If somebody annoys me, I am apt to tell him what I think of him.
- \_\_\_ 44. I often feel like a powder keg ready to explode.
- \_\_\_ 45. Although I don't show it, I am sometimes eaten up with jealousy.
- \_\_\_ 46. My motto is "Never trust strangers."
- \_\_\_ 47. When people yell at me, I yell back.
- \_\_\_ 48. I do many things that make me feel remorseful afterward.
- \_\_\_ 49. When I really lose my temper, I am capable of slapping someone.
- \_\_\_ 50. Since the age of ten, I have never had a temper tantrum.
- \_\_\_ 51. When I get mad, I say nasty things.
- \_\_\_ 52. I sometimes carry a chip on my shoulder.
- \_\_\_ 53. If I let people see the way I feel, I'd be considered a hard person to get along with.
- \_\_\_ 54. When I disapprove of my friends' behavior, I let them know it.
- \_\_\_ 55. I could not put someone in his place even if he needed it.
- \_\_\_ 56. Failure gives me a feeling of remorse.
- \_\_\_ 57. I get into fights about as often as the next person.
- \_\_\_ 58. I can remember being so angry that I picked up the nearest thing and broke it.
- \_\_\_ 59. I often make threats I don't really mean to carry out.
- \_\_\_ 60. I can't help being a little rude to people I don't like.
- \_\_\_ 61. I have no enemies who really wish to harm me.
- \_\_\_ 62. I used to think that most people told the truth but now I know otherwise.
- \_\_\_ 63. I generally cover up my poor opinion of others.
- \_\_\_ 64. When I do wrong, my conscience punishes me severely.
- \_\_\_ 65. If I have to resort to physical violence to defend my rights, I will.
- \_\_\_ 66. If someone doesn't treat me right, I don't let it annoy me.
- \_\_\_ 67. I often find myself disagreeing with people.
- \_\_\_ 68. When arguing, I tend to raise my voice.
- \_\_\_ 69. I often feel that I have not lived the right kind of life.
- \_\_\_ 70. I have known people who pushed me so far that we came to blows.
- \_\_\_ 71. I don't let a lot of unimportant things irritate me.
- \_\_\_ 72. I seldom feel that people are trying to anger or insult me.
- \_\_\_ 73. Lately, I have been kind of grouchy.
- \_\_\_ 74. I would rather concede a point than get into an argument about it.
- \_\_\_ 75. I sometimes show my anger by banging on the table.

APPENDIX IV  
THE OVERCONTROLLED-HOSTILITY SCALE

TRUE or FALSE

- \_\_\_\_\_ 1. I like mechanics magazines.
- \_\_\_\_\_ 2. At times I feel like swearing.
- \_\_\_\_\_ 3. I like poetry.
- \_\_\_\_\_ 4. I think I would like the kind of work a forest ranger does.
- \_\_\_\_\_ 5. Once in a while I put off until tomorrow what I ought to do today.
- \_\_\_\_\_ 6. I do not mind being made fun of.
- \_\_\_\_\_ 7. My hardest battles are with myself.
- \_\_\_\_\_ 8. Some people are so bossy that I feel like doing the opposite of what they request even though I know they are right.
- \_\_\_\_\_ 9. Often I can't understand why I have been so cross and grouchy.
- \_\_\_\_\_ 10. I have never vomited blood or coughed up blood.
- \_\_\_\_\_ 11. My conduct is largely controlled by the customs of those about me.
- \_\_\_\_\_ 12. I like to know some important people because it makes me feel important.
- \_\_\_\_\_ 13. When I get bored I like to stir up some excitement.
- \_\_\_\_\_ 14. I am against giving money to beggars.
- \_\_\_\_\_ 15. I should like to belong to several clubs or lodges.
- \_\_\_\_\_ 16. I work under a great deal of tension.
- \_\_\_\_\_ 17. Most people inwardly dislike putting themselves out to help other people.
- \_\_\_\_\_ 18. I almost never dream.
- \_\_\_\_\_ 19. I have certainly had more than my share of things to worry about.
- \_\_\_\_\_ 20. I feel sure that there is only one true religion.
- \_\_\_\_\_ 21. I wish I could get over worrying about things I have said that may have injured other peoples' feelings.
- \_\_\_\_\_ 22. I frequently ask people for advice.
- \_\_\_\_\_ 23. Often, even though everything is going fine for me, I feel that I don't care about anything.
- \_\_\_\_\_ 24. I dream frequently.
- \_\_\_\_\_ 25. It makes me nervous to have to wait.
- \_\_\_\_\_ 26. I enjoy gambling for small stakes.
- \_\_\_\_\_ 27. When I am cornered I tell that portion of the truth which is not likely to hurt me.
- \_\_\_\_\_ 28. I pray several times every week.
- \_\_\_\_\_ 29. I usually work things out for myself rather than get someone to show me how.
- \_\_\_\_\_ 30. Several times I have been the last to give up trying to do a thing.
- \_\_\_\_\_ 31. I have often been frightened in the middle of the night.

## THE INTERPERSONAL ADJECTIVE CHECKLIST

1-A	0 well thought of 0 able to give orders 0 often admired 0 good leader	0 makes a good impression 0 forceful 0 respected by others 0 likes responsibility
1-B	0 always giving advice 0 bossy 0 tries to be too successful 0 manages others	0 acts important 0 dominating 0 expects everyone to admire him 0 dictatorial
2-A	0 self-respecting 0 able to take care of self 0 self-confident 0 businesslike	0 independent 0 can be indifferent to others 0 self-reliant and assertive 0 likes to compete with others
2-B	0 boastful 0 thinks only of himself 0 somewhat snobbish 0 selfish	0 proud and self-satisfied 0 shrewd and calculating 0 egotistical and conceited 0 cold and unfeeling
3-A	0 can be strict if necessary 0 can be frank and honest 0 hard-boiled when necessary 0 irritable	0 firm but just 0 critical of others 0 stern but fair 0 straightforward and direct
3-B	0 impatient with other's mistakes 0 outspoken 0 sarcastic 0 frequently angry	0 self-seeking 0 often unfriendly 0 cruel and unkind 0 hard-hearted
4-A	0 can complain if necessary 0 often gloomy 0 resents being bossed 0 hard to impress	0 able to doubt others 0 frequently disappointed 0 skeptical 0 touchy and easily hurt
4-B	0 bitter 0 jealous 0 resentful 0 stubborn	0 complaining 0 slow to forgive a wrong 0 rebels against everything 0 distrusts everybody
5-A	0 able to criticize self 0 can be obedient 0 easily embarrassed 0 easily led	0 apologetic 0 usually gives in 0 lacks self-confidence 0 modest
5-B	0 self-punishing 0 passive and unaggressive 0 timid 0 obeys too willingly	0 shy 0 meek 0 always ashamed of self 0 spineless
6-A	0 grateful 0 appreciative 0 often helped by others 0 accepts advice readily	0 admires and imitates others 0 very anxious to be approved of 0 very respectful to authority 0 trusting and eager to please
6-B	0 dependent 0 lets others make decisions 0 hardly ever talks back 0 likes to be taken care of	0 wants to be led 0 easily fooled 0 clinging vine 0 will believe anyone
7-A	0 cooperative 0 friendly 0 always pleasant and agreeable 0 sociable and neighborly	0 eager to get along with others 0 affectionate and understanding 0 wants everyone to like him 0 warm
7-B	0 too easily influenced by friends 0 fond of everyone 0 wants everyone's love 0 friendly all the time	0 will confide in anyone 0 likes everybody 0 agrees with everyone 0 loves everyone
8-A	0 considerate 0 helpful 0 kind and reassuring 0 enjoys taking care of others	0 encourages others 0 big-hearted and unselfish 0 tender and soft-hearted 0 gives freely of self
8-B	0 forgives anything 0 generous to a fault 0 too lenient with others 0 too willing to give to others	0 oversympathetic 0 over-protective of others 0 tries to comfort everyone 0 spoils people with kindness

from Timothy Leary, *Interpersonal Diagnosis of Personality*, (New York: Ronald Press, 1957), p. 456-457.



## APPENDIX VI

## VARIATIONS IN DENOMINATIONAL GROUPS

The two major streams of the Mennonite Church included in this study, the Mennonite Church and the General Conference Mennonite Church were considered as one sample to test the hypotheses dealing with non-resistant values and behavior variables.

To ascertain whether the two groups do indeed comprise one sample on the variables in question, and to define the particular nature of any variation within as well as between the two groups, the total sample was divided by denominational affiliation. The single responses, (subjects whose mates did not complete the tests were dropped since not all of these clearly indicated congregational affiliation) and one united congregation which holds dual membership was excluded, leaving an n. of 79 couples from the Mennonite Church, and 86 couples from the General Conference Mennonite Church.

The data clearly indicates that the two groups of Mennonites do form one sample as was earlier indicated by the Mennonite Church Profile Studies of April, 1972. The significant differences appear predictably in the assaultive and verbally hostile behaviors of the military participants (all but three of them are in the General Conference group,) and of those with low nonresistant values (the G.C. group is evenly divided 85 high, 87 low as vis a vis the MC group with 133 high and 25 low.)

Males in both groups have higher negativism, particularly CO males. Those with low nonresistant values among the MC (Tables XXV and XXVII) show significantly higher (.06 level) indirect hostility than those with high NRV.

There are significant variations in the age groupings of the two denominations. (Tables XXVIII and XXIX) The Mennonite Church showed significant differences by decade groupings in assault, irritability, negativism and verbal hostility. (But not in suspicion and indirect hostility as had been indicated by the combined MC-GC analysis of variance.) The General Conference Church showed a consistently higher index on both irritability and verbal hostility, with no significant variation between age groups. This parallels the higher scores of the military and high NRV subgroups which are contained by the GC sample. Comparing the two denominational groups, only the assault and verbal hostility scores show significant variation (Table XXX).

An analysis of variance within and between the ten congregations (Table XXXI) indicates significant variation occurs as expected on assault, negativism and verbal hostility. Suspicion also shows significant variance.

The Overcontrolled Hostility Index shows significant variation between males and females of the Mennonite Church (to the .03 level). This is not true for the General Conference Mennonites, which indicates the relationship we have come to expect between conscientious objection

and higher OH (Table XXXIII). Table XXXIV shows that nothing systematic is happening in OH scores when viewed by decade age groupings in the Mennonite Church. But for the GC's, there is a sharp decrease for those in the 50's significant to the .001 level which stays consistently low for the following two decades. (Note Table XXXVI)

#### CONCLUSIONS

The two groups of Mennonites do comprise one sample. The variances between them are clearly explained by the conscientious objector vs. military participation variables and the high vs. low nonresistant values variables as indicated in the dissertation.

The sharp decrease in incidence of overcontrolled hostility at age 50 continuing through the following two decades noted in the total sample has now been shown to occur in the General Conference subgroup, but not in the Mennonite Church. No data is available in the present research to account for this.

TABLE XXV  
 RUSS-DURKIE INDICES ON VARIETIES OF HOSTILITY  
 MEANS AND STANDARD DEVIATIONS  
 THE MEMONITE CHURCH

	Males n=79		Females n=79		OC n=71		M11 n=3		H1 NRW n=133		Lo NRW n=25	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Assault	.1076	.1185	.1304	.1390	.1113	.1225	.1333	.0577	.1098	.1199	.1680	.1651
Indirect Hostility	.4439	.2322	.5297	1.0646	.4437	.2395	.4433	.1150	.4373	.2228	.7504	1.8741
Irritability	.3800	.2090	.4139	.2458	.3844	.2092	.4567	.1617	.4047	.2264	.3556	.2373
Negativism	.3797	.2672	.2962	.2192	.3803	.2687	.4667	.3055	.3429	.2419	.3120	.2774
Resentment	.1984	.2027	.0742	.1951	.2011	.2030	.1278	.1250	.1804	.1869	.2176	.2548
Suspicion	.2430	.1913	.2329	.1901	.2366	.1830	.2000	.0000	.2376	.1816	.2400	.2345
Verbal	.3100	.1772	.3003	.1649	.3179	.1788	.1800	.1609	.3048	.1710	.3068	.1724
Guilt	.5401	.2561	.5218	.2669	.5415	.2532	.3333	.2250	.5329	.2526	.5204	.3063

TABLE XXVI  
BUSS-DURKEE INDICES ON VARIETIES OF HOSTILITY  
MEANS AND STANDARD DEVIATIONS  
GENERAL CONFERENCE MEMORITE

	Males n=86		Females n=86		CO n=47		M11 n=31		H1 HRV n=85		I0 HRV n=97	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Assault	.1686	.1696	.1477	.1469	.1277	.1347	.2323	.2039	.1329	.1515	.1828	.1623
Indirect Hostility	.5050	.2120	.4607	.2283	.5228	.2067	.4974	.2162	.4780	.2175	.4876	.2250
Irritability	.4093	.2121	.4486	.2109	.4445	.2089	.3829	.2096	.4205	.2171	.4372	.2074
Negativism	.4047	.2233	.3372	.2382	.4340	.2098	.3806	.2442	.3432	.2292	.3931	.2352
Rosentment	.2130	.1816	.1850	.1762	.2043	.1786	.2000	.1733	.1947	.1798	.2032	.1792
Suspicion	.2593	.2100	.2552	.1818	.2745	.2121	.2097	.1850	.2541	.1991	.2603	.1937
Verbal	.3484	.1842	.3364	.1807	.3462	.1622	.3697	.2249	.3227	.1713	.3616	.1910
Guilt	.5405	.2623	.5769	.2319	.5300	.2787	.5490	.2580	.5412	.2298	.5757	.2638

TABLE XXVII  
ANALYSIS OF VARIANCE OF BUSS-DURKEE INDICES ON VARIETIES OF HOSTILITY

PEINONITE	Male - Female		CO - Nil		HI HRV- Lo HRV		Age Groups	
	f	Ratio	f	Ratio	f	Ratio	f	Ratio
ASSAULT	1.229	.269	.095	.758	4.362	.038*	5.069	.0001*
INDIRECT	.490	.485	.001	.969	3.543	.062*	1.769	.122
IRRITABILITY	.873	.352	.348	.557	.977	.325	3.180	.003*
NEGATIVITY	4.616	.033*	.205	.589	.327	.569	2.405	.033*
RESENTMENT	.583	.446	.394	.532	.738	.392	.656	.656
SUSPICION	.111	.739	.119	.732	.003	.954	.656	.652
VERBAL	.128	.721	1.721	.194	.003	.958	3.106	.011*
GUILT	.195	.660	1.884	.174	.048	.826	.059	.998
GENERAL CONFERENCE PEINONITE								
ASSAULT	.748	.388	7.461	.008*	4.327	.039*	5.309	.0001*
INDIRECT	1.739	.189	.271	.604	.081	.777	4.222	.001*
IRRITABILITY	1.485	.225	1.618	.207	.268	.605	1.880	.100
NEGATIVITY	3.670	.057*	1.061	.306	1.605	.207	1.961	.087*
RESENTMENT	1.054	.306	.011	.917	.097	.756	.420	.834
SUSPICION	.018	.892	1.925	.169	.043	.836	3.735	.003*
VERBAL	.185	.667	.288	.593	1.975	.162	1.827	.110
GUILT	.930	.336	.092	.762	.838	.361	1.303	.265

TABLE XXVIII  
 BUSS-DUNN INDEXES OF VARIETIES OF HOSTILITY  
 KENNEDY CHURCH  
 AGE GROUPS BY DECADES

	20-29 n=29		30-39 n=21		40-49 n=24		50-59 n=32		60-69 n=18		70-79 n=4		Analysis of Variance		
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	F	Ratio	F Prob
Assault	.1759	.1596	.1952	.1499	.1111	.1160	.0719	.0888	.0667	.0840	.0250	.0500	5.069		.0001*
Indirect	.8314	1.7104	.4910	.1542	.4335	.2470	.4337	.2080	.2150	.1888	.3350	.2749	1.769		.122
Irritability	.4290	.2067	.5324	.1732	.3984	.2301	.3572	.2288	.2717	.2273	.3175	.3118	3.180		.009*
Negativism	.3448	.1920	.4857	.2496	.3074	.2448	.3500	.2489	.2444	.2526	.2500	.3786	2.405		.039*
Resentment	.1793	.1516	.2576	.2552	.1709	.2031	.1691	.1817	.1906	.2083	.1875	.2394	.656		.158
Suspicion	.2069	.1624	.2714	.2004	.2259	.1835	.2594	.1898	.2667	.2449	.1500	.1732	.656		.658
Verbal	.3834	.1552	.3367	.1626	.2946	.1663	.2922	.1651	.1961	.1643	.3075	.2435	3.106		.011*
Guilt	.5266	.2390	.5343	.2541	.5287	.2352	.5464	.2792	.5072	.3381	.5275	.4004	.059		.998

TABLE XXIX  
BUSS-DURKEE INDICES ON VARIETIES OF HOSTILITY  
GENERAL CONFERENCE KENNONITE  
AGE GROUPS BY DECADES

	20-29		30-39		40-49		50-59		60-69		70-79		Analysis of Variance f Ratio f Prob
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	
Assault	.2100	.1729	.2514	.1541	.1200	.1486	.1647	.1547	.0684	.1108	.1000	.1477	5.309 .0001*
Indirect	.6580	.1482	.5486	.1928	.4611	.2278	.4833	.2127	.4384	.2345	.2950	.1926	4.222 .001*
Irritability	.5190	.2080	.4674	.1960	.3891	.2030	.4571	.1963	.4005	.2775	.3167	.2001	1.880 .100
Negativism	.4400	.2459	.4171	.2135	.2844	.2685	.3843	.1912	.4211	.2974	.3667	.3172	1.961 .067*
Resentment	.1890	.1695	.1980	.1973	.2053	.1974	.1933	.1653	.2395	.1611	.1467	.1597	.420 .834
Suspicion	.2100	.1101	.2229	.1832	.2200	.1841	.2480	.1735	.4158	.2340	.3250	.2454	3.735 .003*
Verbal	.3920	.1336	.3794	.1538	.2849	.1763	.3461	.2026	.3974	.1856	.3058	.1823	1.827 .110
Guilt	.5000	.1628	.5023	.2846	.5431	.2116	.5733	.2552	.6621	.2021	.6042	.3197	1.303 .265



TABLE XXX

AUSS-DURKEE INDICES  
 MENNONITE CHURCH VS. GENERAL CONFERENCE MENNONITE CHURCH  
 READS, S.D.'S, ANALYSIS OF VARIANCE AND PROBABILITIES

	Gen. Conf. Menn. n=172		Mennonite Church n=158		ANOVA GC-MC	
	Mean	SD	Mean	SD	F Ratio	f Prob
ASSAULT	.1581	.1585	.1190	.1293	5.982	.015*
INDIRECT	.4828	.2208	.4868	.7693	.004	.948
IRRITABILITY	.4290	.2118	.3970	.2281	1.745	.187
NEGATIVISM	.3709	.2326	.3380	.2472	1.557	.213
RESENTMENT	.1990	.1790	.1863	.1957	.376	.540
SUSPICION	.2573	.1958	.2380	.1901	.822	.365
VERBAL	.3424	.1707	.3051	.1820	3.662	.057*
GUILT	.5587	.2475	.5309	.2609	.980	.323

TABLE XXXI  
BUSS-DURKEE INDICES ON VARIETIES OF HOSTILITY  
MEANS, SD, ANALYSIS OF VARIANCE  
TEN CONGRESSIONAL SAMPLES

	ASSAULT		INDIRECT		IRRITABILITY		NEGATIVE		RESENTMENT		SUSPICION		VERBAL		GUILT	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
1. .1565	.4633	.1530	.2119	.2119	.4017	.1939	.3304	.2159	.2193	.2070	.2739	.2049	.3059	.1811	.6143	.2246
2. .1463	.4417	.1610	.2317	.2317	.4152	.2069	.4481	.2361	.1896	.1671	.2416	.1995	.3224	.1884	.4920	.2455
3. .0735	.3682	.1024	.2512	.2512	.3738	.2239	.2824	.2316	.1526	.1799	.2147	.1579	.2706	.1573	.5721	.3131
4. .1692	.8131	.1543	1.8152	.2029	.4477	.2029	.3231	.2471	.1515	.1594	.1808	.1497	.3808	.1373	.5565	.2030
5. .1500	.4970	.1434	.1756	.1756	.3810	.1617	.4200	.1751	.1520	.1948	.1800	.1229	.3370	.1213	.4990	.2067
6. .1690	.4405	.1558	.2539	.2539	.4541	.2315	.3621	.2167	.1886	.2082	.3190	.2605	.3333	.1737	.6943	.2492
7. .1224	.4384	.1338	.2244	.2244	.4052	.2506	.3862	.2749	.2390	.2187	.3207	.2214	.2941	.1785	.5328	.2571
8. .2375	.5772	.1601	.2194	.2194	.4825	.2016	.3562	.1813	.1972	.1774	.2312	.1595	.4109	.1705	.5312	.2790
9. .1100	.4287	.1062	.2503	.2503	.3687	.2315	.2933	.2149	.1640	.2007	.1733	.1552	.2893	.1968	.4693	.2671
10. .1125	.4855	.1418	.2013	.2013	.4360	.2436	.3250	.2629	.1897	.1654	.2800	.2090	.3565	.1729	.6065	.2319
Variance	3.221	1.653	.099	.487	.944	.487	1.936	.046*	.906	.520	2.750	.004*	2.093	.029*	3.244	.001*

TABLE XXXII

OVERCONTROLLED HOSTILITY O-H SCORES

MENNONITE CHURCH VS. GENERAL CONFERENCE MENNONITES

MEANS, STANDARD DEVIATIONS AND t VALUES

	Means	SD	t Value	Prob	t value	Prob
Mennonite Church	51.33	18.12				
n=158			1.17	.317	.60	.546
General Conference Mennonite	50.11	17.68				

TABLE XXXIII

## O-R Scores

## MENNONITE CHURCH

Group	Mean	SD	t Value	Probability
Male n=79	54.68	17.38	2.23	.027*
Female n=79	47.98	20.28		
CO n=71	53.98	17.77	-1.11	.270
Mil. n=3	65.66	19.39		
HI NRW n=133	51.95	18.29	.94	.347
Lo NRW n=25	48.04	23.22		

## GENERAL CONFERENCE MENNONITE

Male n=86	51.31	18.11	.89	.374
Female n=86	48.90	17.27		
CO n=47	50.93	17.38	.58	.563
Mil. n=31	48.51	18.95		
HI NRW n=85	50.76	18.28	.48	.633
Lo NRW n=37	49.47	17.17		

TABLE XXXIV

O-H SCORES BY AGE DISTRIBUTION  
MEANS AND STANDARD DEVIATIONS

			Means	S.D.
20-29	MC	n=29	53.37	9.21
	GC	n=10	54.70	8.09
30-39	MC	n=21	53.90	14.81
	GC	n=35	52.28	15.50
40-49	MC	n=54	52.85	19.57
	GC	n=45	56.28	13.58
50-59	MC	n=32	50.75	19.60
	GC	n=51	45.66	17.09
60-69	MC	n=18	43.00	28.50
	GC	n=19	44.26	22.56
70-79	MC	n=4	53.37	9.21
	GC	n=12	44.91	28.24

TABLE XXXV

t Values of O-H Scores and Age Distributions

## MENNONITE CHURCH

1.	20-29 n=29				
2.	30-39 n=21	.14 p.887			
3.	40-49 n=54	.17 p.868	.25 p.803		
4.	50-59 n=32	.68 p.500	.67 p.509	.48 p.632	
5.	60-69 n=18	1.50 p.151	1.46 p.156	1.36 p.186	1.03 p.315
6.	70-79 n=4	.56 p.615	.58 p.600	.52 p.638	.38 p.728
					-.10 p.922
<hr/>					
		20-29 n=29	30-39 n=21	40-49 n=54	50-59 n=32
					60-69 n=18
		1	2	3	4
					5

No significant variance by age groups in Mennonite Church

TABLE XXXVI

t Values of O-H Scores and Age Distributions:

## GENERAL CONFERENCE MENNONITE CHURCH

1. 20-29 n=10					
2. 30-39 n=35	.66 p.515				
3. 40-49 n=45	-.49 p.631	-1.25 p.231			
4. 50-59 n=51	2.58 p.015*	1.86 p.066***	3.39 p.001*		
5. 60-69 n=19	1.81 p.083***	1.38 p.178	2.16 p.041**	p.808	
6. 70-79 n=12	1.14 p.273	.86 p.405	1.35 p.201	.09 p.931	-.07 p.947
<hr/>					
	1 20-29	2 30-39	3 40-49	4 50-59	5 60-69

\* significant to the .01 level between decades 4 and 1, 4 and 3

\*\* significant to the .04 level between decades 3 and 5.

\*\*\* significant to .06 and .08 levels between 1 and 5, 2 and 4

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